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ALEXANDER'S MAGAZINE

THE NATIONAL DOMESTIC



CATHOLIC SOUVENIR NUMBER

JUNE, 1907



TEN CENTS

A BIOGRAPHICAL SKETCH OF JOHN A. LANKFORD'S LIFE.

John Anderson Lankford, M. S., expert architect and builder, was born in Potosi, Missouri, December 4, 1874. He was educated in the public schools of his native home, stayed seven years at the State College, Lincoln Institute,



Jefferson City, Mo., where he specialized in mathematics, natural and chemical sciences, also finished black-smithing, carpentery and woodwork, machinist and mechanical drawing.

He finished two trades at Tuskegee Industrial school, Tuskegee, 1896, also took a special course in physics and chemistry and a course in architectural and mechanical drawing, Scranton, Pa., in 1897. Received a degree of Bachelor of Science, Shaw University, Raleigh, N. C., 1898; Master of Science, Morris Brown College, Atlanta, Ga., 1901; Master of Science, Wilberforce College, 1902, Wilberforce, Ohio. He owned and ran a successful blacksmithing shop at St. Louis, Mo., superintendent of blacksmith department of the Fulton Cotton Mill. Atlanta, Ga.; head engineer of the National Ice Company, which made all the ice for the National Exposition; elected superintendent of the Machin-

ery Department, and also instructor of the architectural and mechanical drawing of the Agricultural and Mechanical College, Normal, Ala.; made master mechanic of the Coleman Cotton Mills, Concord, N. C. In the said mills he put in over eighty thousand dollars' worth of cotton mill machinery. Elected superintendent of the Industrial Department of Shaw University, Raleigh, N. C., 1901; employed by the Grand United Order of the True Reformers of Richmond, Va., as designer and supervising architect for the construction of the True Reformers' hall, located in Washington, D. C.; this building is said to be the largest in the country designed, owned, managed and built by Negroes.

He has a large architectural and builders' office on one of the principal business streets in the District of Columbia, he has designed and built over a million dollars' worth of buildings in the District and vicinity in the past three years, and has designed some of the best private and public buildings which have ever been built by Negroes.

He married the refined and cultured granddaughter of Bishop H. M. Turner, 1901. He was the organizer and is now the president of the Negro Business League of the District of Columbia, a member, director and the largest stock holder of one of the largest insurance companies, managed by Negroes, and is board of director of the Y. M. C. A. He is prominently connected with the True Reformers and St. Lukes. He has now under construction three three-story flats and a twenty-six room residence for Dr. W. L. Taylor, Grand Master of the True Reformers, and president of the True Reformers' Bank.

He designed the one hundred thou sand dollar Good Hope building, the twenty-five thousand dollar Southern Aid building, Queen St. Baptist church and planned out the entire scheme for churches, schools, factories and cottages, to be built in Jonesborough, Va., and a number of other buildings of more or less prominence.





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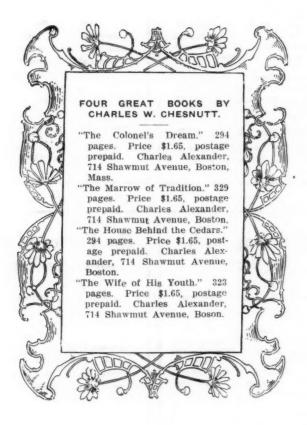
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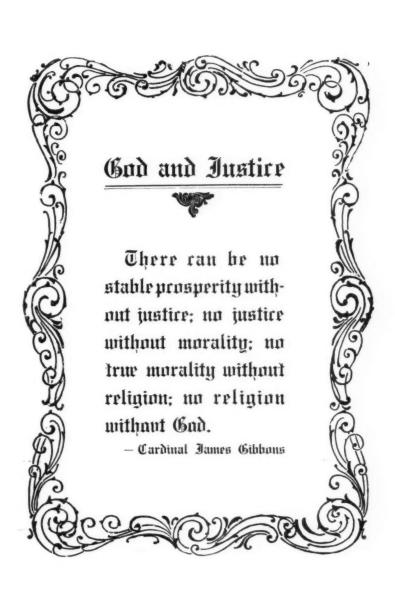


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ALEXANDER'S MAGAZINE

Devoted to the Spreading of Reliable Information Concerning the Operation of Educational Institutions in the South, the Moral, Intellectual, Commercial and Industrial Improvement of the Negro Race in the United States. Published on the Fifteenth Day of each Month. Entered as Second-Class Matter on May 3, 1905, at the Post Office at Boston Massachusetts, under act of Congress of March 3, 1879

CHARLES ALEXANDER - - - Editor and Publisher

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Editorial Department

THE WORK OF THE ROMAN CATHOLIC CHURCH AMONG THE NEGROES.

To the well-educated, pious, zealous and self-sacrificing priesthood of
the Roman Catholic church, especially at the South, is due honor and credit for lifting to a high religious and
educational plane thousands of humble
black boys and girls, planting in their
young hearts ideal of lofty virtue, personal responsibility, moral dignity,
self-respect and true and noble manhood and womanhood. Upon the brow
of this priesthood we place the laurels
of our gratitude and sincere appreciation,

We read much in newspapers and magazines about the activities and good work being done by other religious organizations for the elevation of the Negro race; but we rarely find any mention of the grand and glorious services rendered this race and humanity generally by the Roman Cath

olic church. We have thought it wise, therefore, to undertake at considerable labor and expense to ourselves, to collect the sketches and portraits which make up the major portion of the contents of this number of Alexander's magazine and dedicate the entire edition to the priesthood of the Roman Catholic church.

The development of the moral, intellectual and religious life of any people is a slow and sometimes difficult process; many generations must pass into the grave before this can be fully accomplished. While this is true, it must be agreed, that, considering the Negro's opportunities during the past forty years, very commendable progress has been made in his moral and educational life as well as in his social and national life and with the splendid co-operation of the members and priests of the great Catholic church in the evangelization and education of the masses in the Southern states much is to be hoped for in the near future.

There is needed among the Negroes of the United States a very much larger proportion of pious, able, we'lleducated leaders than now exists, and many of those already in the field have been supplied by the Roman Catholic church and many more are undergoing training in schools and seminaries of the South established by this church.

We sincerely hope that our Catholic readers will peruse what we have here gathered together and give the problems set forth serious consideration.

Editor and Publisher Alexander's Magazine. 714 Shawmut Ave., Boston, Mass.

CHARLES ALEXANDER.

GENERAL BARON KUROKI.

Feted and dined, cheered and wined, General Baron Kuroki's visit to this country has given the Japanese hero a couple of weeks which for strenuousness must have reminded him of Manchuria. After a day or two at the Jamestown Fair, where he was the observed of all observers, General to New York, Kuroki came north whither the two visiting Japanese warships, the Tsukuba and the Chitose, came at the same time. At New York a great banquet, presided over by Admiral Dewey, was given in honor of the Japanese guests. There General Kuroki proved himself a typical soldier by making a speech only sixty-seven words long. During the next days, among other things, the General visited West Point, with which he was delighted; went out to the races, where he placed a bet of \$20 and won \$160; and took a trip in the Subway during the morning rush, the only time, according to the reporters, during which he lost his smile. On the last day of his New York visit, a Japan society was organized similar to the Japan society of London, having as its object the promotion of friendly relations between Japan and the United States. Viscount Aoki, the Japanese Ambassa- than it can take care of. dor at Washington, was made Honor- have enlarged the amount left by

ary President of the society, and Dr John H. Finley, of the College of the City of New York, president.

General Kuroki, in his visiting of the United States, has met with one continuous ovation. At Yale he was given a greeting so hearty that it brought tears to his eyes. At the Grand Central station in New York on May 22, he was warmly cheered as he passed to his car; and when he arrived in Boston the welcome was even more cordial. Such has been the spontaneous outburst of good feeling. Yet have we not heard something to the effect that the general around San Francisco when coming into the country? And did not this grow out of something we some time ago about Japanese students in the schools of San Francisco? Can it be that the general as he complacently smokes his cigar is looking a little more keenly into our institutions that we should suppose? Can it be that in time of peace he is preparing for war?

A NEGRO'S PHILANTHROPY.

The only home for aged men, of which Springfield, Massachusetts, can boast, was founded by a Negro by the name of Primus Parsons Mason, who gave \$40,000 to the city for the purpose of establishing an institution for old men. He did not ask that men of only one race, color, creed or nationality be admitted, but that it was to be a home for worthy old men.

It is significant, however, that the first old man to be cared for, was Colored, and although he had been born in such an obscure place as Frog's Hole, had become a man who would bear Mason's test of worthi-

This old man had a rare gift of humor, and he will always be remembered in the home. He used to urge that the texts "I am black but comely" and "My skin is black upon me" preved that Solomon and Job were of the African race.

The old men's home is now well established and has more applicants Legacies Primus Mason, but his bequest still forms the largest part of the old men's home fund. A painting of Primus Mason now hangs on the walls of the home, and his name will go down in the annals of Springfield as the founder of one of its most important institutions.

WHAT OF THE WARNING?

And now comes the story of another lynching party in Georgia, this time at Claxton. Surely human life is cheap in some parts of our country. Were we not assured after the massacre of last September in Atlanta that there should be no more of this sort of thing for a while? Has the lesson of that awful Saturday night in Atlanta not yet been learned? Let us spare the little children at least. They have not sinned that we should murder them. Perhaps we are too hopeful; yet we do hope that the day will yet come when the woods of Georgia and any other state in our Southland will no longer resound to the wail of midnight slaughter, and when above the clouds and bitterness all of us may be able to catch glimpse of the Promised Land.

PROF. G. W. CARVER'S ADVICE TO FARMERS.

The following don'ts should be observed in hog raising. Don't think that because a hog is a hog that a razor back is just as good as a pedigreed Berkshire.

Don't think they are scavengers and can take care of themselves, they require good care.

Don't inbreed and expect to have healthy animals.

Don't keep sick hogs in with the well ones, but remove them at once, and disinfect the pens, etc., by whitewashing them.

Don't throw dead hogs out in the woods, for the dogs, buzzards and other carrion-eating animals to scatter the infection; burn them as soon as dead.

Professor Carver is the teacher of Scientific Agriculture at the Tuskegee Institute (Alabama) and is one of the best equipped scientists of the Negro race.—Editor. The Colored American Novelty Co., of Washington, D. C., has entered the arena of the business world and it is the first Negro Company to enter the Mail Order Business. It is making an effort to interpret the wants of the twelve millions of colored people in the United States by bringing together for sale everything printed, made or published by them.

PRINCE HALL GRAND LODGE.

The Centennial Observances of the Most Worshipful Prince Hall Grand Lodge F. & A. M. of Massachusetts at Boston, Massachusetts, September 10th and 11th, 1908, promises to be an event of far-reaching importance to the Ne-This Celebration is designed gro race. to commemorate with due honor, the memory of M. W. Brother Prince Hall, the first Grand Master of the above named Lodge. This celebration will be held in the large and beautiful Symphony Hall having been secured for the Grand Reception on the evening of September 10th. More full and specific details will be sent out later on, but the purpose at this time is to advise Master Masons of the place and time of an event so notable in the annals of the Masonry of colored men.

Mr. Lawson offers \$5,000 for the "best" review of "Friday, the Thirteenth." We need that money. Mr. Lawson's novel marks the first time in history that literature has ever focused into something perfect and com-To the chaste selection of the Greeks this work unites the profusion and vitality of the great Elizabethans. To the delicacy of DANTE it adds the humor of MOLIERE. In touches of external nature it surpasses Words-WORTH. In culture and wisdom one is reminded irresistibly of GOETHE. The style sings like a verse of Schil-LER, and for the characters they have the minute verisimilitude of BALZAC combined with the generalizing touch

and sweeping truth of the artist who created Falstaff. With any mere nov el it could never be compared. "Don Quixote," "Wilhelm Meister," "Anna Karenina," "The Scarlet Let_ ter," "Tom Jones," and "Vanity Fair" together into one, and you would but faintly suggest the merit of the immortal "Friday." It will be read when "Hamlet" is forgotten In this flash the human soul is super_ nal, grand, and free. The struggling biped reaches higher than the angels. The Titanic and the Olympian unite and fuse, and Genius becomes a final fact. Check should be made payable to the literary editor and addressed simply Collier's, New York.

THE NATIONAL NEGRO BUSINESS LEAGUE.

At a recent meeting of the Executive Committee of the National Negro Business League, held in New York City, it was decided that hereafter, a complete Roster of all local leagues with their officers shall be published in the annual proceedings, that local leagues shall pay \$1 annually into the National Treasury, and that all money paid into the league for life membership at \$25.00 each, shall be kept in a separate fund for investment. The next meeting of the National Negro Business League will be held in Topeka, Kansas, Wednesday, Thursday and Friday, August 13th, 14th and 15th, 1907.

LET TILLMAN ALONE.

Many of our intelligent and self-respecting citizens, as well as patriotic editors, have put forth strenuous efforts from time to time, in their zeal to protect the Negro race from the vile attacks of Senator Benjamin R. Tillman of South Carolina to have public halls shut against him. They have objected to and tried to prevent Tillman from delivering addresses in certain towns and cities in the north and west. If these people could realize

that Tillman himself welcomes such objections because he knows the value of opposition as an advertising proposition, they would let him alone. The greater the number of objections and the more representative the objectors, the more profitable is the advertisement for Tillman and greater the amount of money he is able to carry away from a town or Most people who go to hear Tillman are impelled by curiosity alone. They have heard of his pitchfork methods and his blunt and sometimes vulgar manner of speech and they are anxious to look into the face of a man who is so unconventional and bold in public places.

What Tillman says and does, as a rule, is not for the good of anybody. There is not a single constructive thing which he has said or done that is calculated to inspire white men or black men with nobler ideas or loftier purposes for the good of mankind. His mission is not a mission of education or enlightenment in any sense. Indeed, he does not pretend to have any mission at all. He has only two bbjects in view: the one is to get money and the other is to win notoriety, and we very much fear that on account of the attitude of our own people toward him, his success is more marvelous than he had at first anticipated would be. If Tillman is sincere in his abuse and condemnation of the Negro race, he has not converted very many people to his way of thinking. Many people are attracted noise of the rattlesnake, but there are few who will attempt to take it in their embrace. Thousands of people will pay \$1 to attend a circus-to watch the animals in their cages and to note the freaks of nature in the form of midget, giant, and young woman of towering height, but how many would join the circus or live the life of those who sit on square platforms as curiosities for the crowd?

Senator Tillman is a curiosity. What he says is fit only for sensational journals, and, as a rule, is printed only in journals of that class. A very wise man knows that sensational journals are never thought enough of by sensible people to be filed away for future

reference. They are the kind of journals that find their way to the waste They die basket as soon as read. However, it is well to let Tillman proceed with his program because to cut him off in his wild career would be an attempt to suppress free speech and no country can make commendable progress in civilization where free speech is suppressed Thousands who wish to hear Tillman speak at liberty to pay their money and satisfy their curiosity. Thousands who do not care to hear him may remain away. But one thing is certain, thousands who do go to hear him through curiosity, if there is less of the kind of advertisement given him by those who have no sympathy with his thought or his manner of speech will cease going. We hope that our people will take heed; offer no further objections to Tillman or Dixon or any of the other tyrants of this class, but let them severely alone and sooner or later, the larger and more liberal public will place them where they properly belong.

Benjamin R. Tillman, United States Senator from South Carolina, gave utterance to the following "elegant" the Young Men's sentiment before Christian Association at Richmond, Virginia, the other "I will day. criticise any man I please, at any time I please, in any way I please. and if anybody don't like it, he can kiss my foot." The young men who listened to this sentiment are southern white men and we have do doubt they will take seriously this advice and will do as the Senator does.

There can be no staple prosperity without justice; no justice without morality; no morality without religion; no religion without God .- Cardinal James Gibbons.

W. T. VERNON, REGISTER OF THE TREASURY.

Ten thousand dollars seems a fabulous price to pay for an autograph, yet men who can get for nothing the autographs of the greatest potentates on earth will willingly exchange that amount in gold for the signature of famous teacher of Tuskegee.

William T. Vernon of the United States.

Vernon is in the autograph business. Ask him how many of his autographs go out every day, and he will answer truthfully that he doesn't know. He couldn't keep count of them if he tried, but he doesn't try, for that's not his business. His business is to write his name, to keep sawing autograph wood, and the value of the wood that he saws, roughly estimated, would reach the astounding total of between \$5,000,000 and \$10,000,000 a day.

The Secret Out.

Who is this man Vernon and what is the secret of the great value of his autograph? Those who have a gold or a silver certificate or a national bank note issued by Uncle Sam subsequent to June, 1906, may answer this question by looking at the neat, businesslike signature on the lower left-hand corner, just over the words "Register of the Treasury." That is Vernon, William T. Vernon, the man without whose name Uncle Sam's paper currency and bonds would not pass muster in the world's financial hopper.

Vernon is a quiet, unassuming Negro, who bears in complexion and features not a trace of Caucasian blood. His autograph is indicative of the character of the man who writes itstraight-forward business in every bold stroke and in the final scratch of ink.

"I had the usual experience," said Mr. Vernon, with characteristic modesty, when asked for the story of his life, "Born in a log cabin. Worked my way up through college. Taught school. Became president of school at Quindaro, and built it up from six pupils when I went here to 250 when I left. I am still president of the institution, having been granted leave of absence for an indefinite period when I was appointed register of the treasury by President Roosevelt."

He is affiliated with leading Negro organizations, has had the degrees of master of arts and doctor of laws conferred upon him, and as an educator, an orator, a writer and a leader of his people up to the light of a higher plane of life he is classed with the

THE TRANSCRIPT'S APPRECIA-

Before that modest Anglo-American gentleman-gentleman in every sense of that much abused word, even in the technical English sense of being a gentleman's son-as a matter of fact the son of John Hughes of Donington Priory, Newbury, Berkshire, England, and brother of Thomas Hughes, the author of "Tom Brown's School Days" and "Tom Brown of Oxford"-passes out of our local chronicles there should be placed to his public credit two rather remarkable bits of original verse. They embody not only his clever literary gift and broad education, but that latterday chivalry, all too rare in present generations of Americans, found in "nest flower in the British "classes," which made him a champion of all the unfriended and "submerged," and especially of the American Negro. Although it might be said by those who did not know him well enough that his was only a son-in-law's duty to the old-time humanitarian interests herited by the heirs of John M. Forbes of Milton, the truth was that the root of matter was in him. It could not be said, either, that knew the subject only in the dilettante way of the northern sentimentalist. for he was at close range with the Negro population of Tennessee during his connection with the socialistic experiment of his distinguished brother at Rugby, Tenn., in 1880. It is true that our W. H. Hughes made divers attempts to promote new "third" parties, and these were always magnificent in aspiration and audacity, but "not war." His work for the Negro was intensely practical and involved real personal labors and pecuniary sacrifices. Among these were the patronage and promotion of Alexander's Magazine, the organ of "Negro optimism" in this city, and it was in this little magazine, one of the most obscure literary corners perhaps of American literature, that these two sterling and striking poems of his saw the light. The first is "The Retort of the Octoroon," who has been rebuked by somebody for her "bumptiousness." She recounts in the successive verses the steps of her ancestry from her great-grandmother, "'Scura" (Oscura—dark), who had a daughter by an English lord, who was named Mulatta, and who to rescue her dusky half-brother from "all that was hellish" had yielded to Simon Le gree:

Her daughter Quadroona, my moth∈r, was free,

And she clung to the South with a passionate love;

But when her white lover just told her that he,

Though he loved the South too, had determined to move

To a civilized country, and make her his wife,

She replied, "There or here, love-I give you my lfie,"

To neither Oscura, Mulatta nor mother Can come aught, then, I hold, but humility, so

humility, so

If you still are maintaining that they
and none other

Have given me swagger, I firmly say
"No!"

For the bumptiousness, surely, if bumptious I am,

Descends to me purely through you, Uncle Sam.

The other poem Mr. Hughes thought so much of as possibly useful for his propaganda that he had it set to music, and it will be seen that it is packed with powerful, condensed thought and concentrated purpose. Whether or not it ever comes to be a national or international anthem, it will serve as a souvenir of a highminded and charming man, a worthy thing to remember this genial, noble, unassuming, broad and helpful spirit, by. The central thought, with its aspirations for the subjected race, is more commonly held by English than American thinkers. One of the most prominent advocates (in his most recent book, "White Capital and Colored Labor") of intermarriage as a means of helping toward the solution of race problems, is the London Socialist (Fabian) Sydney who has just succeeded Swettenham as governor of Jamaica. Mr. Hughes' song is entitled:

THE ENGLISH-SPEAKING RACE.

(A Song of the Thirtieth Century.) "It matters little where I was born," Or whether the most of my good forbears

Were pallid or dusky, or ruddy or brown.

Puritan wheat or convict tares.

I care not the shell of an o'erbaked clam

Which of them gives the tone to my face,

But I thank my stars that through them I am

One of the English-speaking Race.

Johnny and Sandy came out from their Isle.

Tried to exterminate Redman Lo; Finding him too tough, after a while Made him a member of Johnny and Co.;

But Lo woudn't work, and was pesky to tame,

So grandfather Ethiop wrought in his place;

Wrought for his freedom, and painfully came

To be one of the English-speaking Race.

Next came Patrick and presently Fritz.

And grandfather Cohen, who brought to the strain

Stick-to-it-iveness, patience and wits, Won through his ages of grief and pain;

Knickerbocker already was here-and you may,

According to some people, readily trace

To him, in New York as on Table

The grit of the English-speaking Race.

Then came a most miscellaneous

South European, Armenian, Lap; And later a grandsire of whom I am

The reticent, plucky, adaptable Jap; But savage or civilized, bondman or

Each brought with him some saving grace,

Some good-and together they've made of me

The soul of the English-speaking Race.

Uncle Sam Leans Back and Sings Again:

You say that I've strangely omitted to sing

Of aught but the Ethiop's labor and pain.

And ask me, "What good did this grandfather bring?"

In a word I will tell you what he did for the strain:

Good-humored and cheerful and musical, he

With his teachable spirit and innocent face.

Brought with him a much-needed bonhomie

Into the English-speaking Race.

LAYMAN'S PHILOSOPHY.

Many a married man has seen better days.

An enthusiastic business man will talk about his affairs until the other fellow is seasick; but a woman will talk her companion blind.

* * * A Negro must learn sooner or later that the right use of present advantages and opportunities is worth all the regret and tears in the world spent over advantages and opportunities that have been allowed to slip by or neglected in the past.

. The Lord loves the Negro, but the Jew gets the money. .

*

We believe in the philosophy of Robert G. Ingersoll who said on one occasion: "Reason, observation and experience, the holy trinity of science, have taught us that happines is the only good-that the time to be happy is now-the place to be happy is here -the way to be happy is to make others so."

It is as natural to die, as to live. Nature is the embodiment of sun-

shine, cloud and storm. Life is a tra- the spirit of the times, so if life has not been the means of making others happy, or contributing toward that which is for the common good.

Mr. Richard H. Edmonds, editor of Manufacturers' Record, says in the first number of Uncle Remus' Maga-

"Did it ever occur to you that all the gold mined in the world in 1906 was only a little more than enough to pay for last year's crop of cotton raised in the southern states -and that this value was only onethird of the south's total agricultural product?"

This sounds very good, but it would be far more generous of the editor of the Manufacturers' Record if he would add that this great wealth of 1906 was mainly the creation of Negro brawn and industry and that while the white people "Got the money" the Negro "Got fat pork and corn meal and further in debt."

The fellow who agreed to bite off his own left ear if he failed to accomplish a certain feat was a very foolish man because he agreed to do the impossible. Never tell people you can do what you know is impossible. can no more bite off your left ear than you can your right ear-you can, however, learn to do what is right and just by your fellowman and we hope that you will always strive to do this. . .

Look on life as if all the good things in the world were intended for you and whether you get them or not, make yourself feel that all that you do get is but a part of what is coming to Good things come on the installment plan and this is best. We could not appreciate them if they all came at once, and besides, there would be nothing left to strive for.

This is the age when men of all highly civilized nations are greedy for material gain-they are frenzied over dicious and expedient. the getting and possessing of dollars. The Negro is naturally yielding to course.

You cannot gedy from cradle to coffin, and doubly lose the Negro in the race of life-Taylor of Pennsylvania broke all records for running at Harvard the other

> Don't imagine a man to be a fool simply because the coat he wears is ventilated in too many odd places. Coats do not put brains in a man's head any more than the wearing of a thousand dollar diamond ring or wearing a "biled" shirt makes a gentle-

Every woman who claims to be young, say between twenty and twentyfive years old, does not look or act the part.

Some people go to a University to finish an education that has never begun-this is an attempt to do the impossible and it is human to fail.

> * *

It is an easy matter for a woman to get heartbroken-some of them are heartbroken so often that they are actually beyond repair-but many broken-hearted women have little else to break but their hearts.

Some people attend religious revivals but they are no more affected by the "preached" word than they are by a harmless case of measles. . * .

There is a town called Respectability from which many men are fleeing as John Bunyan's Christian fled from the city of Destruction while others are eagerly seeking the Community but rarely land nearer than the corporate limits.

The Negro is not looking for sympathy in his upward strivings; he realizes that sympathy is not the sort of collateral to pay house rent and grocery bills with and it is likewise. worthless as a comfort-maker on a chilly day.

Very few ministers of Negro churches preach what they honestly think: they preach what they regard as ju-But moneygetting is the chief burden of their dis-

Twentieth Century Club Conference on the Boston Negro.

On the evening of March 20th, there took place at the Twentieth Century club in Boston, under the auspices of the Industrial Committee of that body and of the South End Settlement House, a conference on the situation of the Boston Negroes. About 60 people were present, and a third of these were Negroes. The three speakers of the evening were white, and came from the South End House. This Settlement is the only one in Boston which has devoted special attention to work among the Negroes, and it is also conducting a carefully detailed study of their situation. These facts account for the prominent part took in the conference.

The first speaker was Mr. John Daniels, who since the autumn of 1904 has been investigating the conditions of life of the Boston Negroes and who will give another year to the task, expecting them to publish his findings in book form. He has devoted special attention to the industrial phase of men, Mr. Daniels said the two questhe situation, and it was of this which he spoke at the conference. In all social problems, he said, the question of bread-winning is recognized as of most pressing immediate importance, but in the case of the Negroes, because of the social stress under which me are gainfully they live, it has an abnormal importance.

tion of the women is as worthy of could be at work is at work. But this discussion as that of the men perhaps, estimate must be discounted. In the but practically the employment of the first place many Negroes in replying men calls for chief consideration, to the census questions and not under-Therefore, the employment of Negro standing the impersonal nature of the women will be passed over hastily. A census, give replies unduly creditable and significant fact proportion of women who are "gainfully occupied" -a proportion a third larger of white women. indication of the strain upon Negro families, which is men in Boston than it is among the so severe that the wife and mother white men, both because of the diffi-

is forced to neglect her household for the sake of adding to the family income. It is a regrettable fact, and one not containing favorable promise for the Negro generation now rising. The other most patent characteristic of the work of Negro women is that by far the greater part of them are found in domestic and personal service-a much larger proportion of them than is the case with Negro men. This is evidence that the forces operating to hold the Negroes at the bottom of the industrial scale operates more severely upon the women workers than upon the men. However, a small proportion of Negro women are found in manufacturing pursuits, in stores, and in the professions. Undoubtedly many of them are suited for such higher work, and, in the judgment of the speaker, they will get into it in increasing numbers as this fitness is demonstrated.

Passing to the employment of Negro tions which presented themselves were the quantity and quality of work done. With respect to quantity the census figures, if taken at face value, give an exceedingly roseate impression. They show that 76 percent of the Negro employed. This percentage equals the proportion of Negro males of working age, making Theoretically the industrial situa- it appear that every Negro male who is to themselves, and in the second place Negro there is a great deal of temporary unemployment, which is not brought to than light in the census returns. Probably This is the amount of temporary idleness is economic considerably larger among the Negro

culty Negroes have in securing steady employmet and because of a certain temperamental attachment on their

part to loafing.

In respect to the quality of work of Negro men the question of the variety of kind is not of so much practical importance as that of the grade. Grade of work may be estimated on a wage basis and from a strictly economic point of view wage might be the best standard. But from a broader social viewpoint, it is the esteem in which the occupation is held in the community which becomes important. Some more highly paid occupations are held in less esteem than others commanding a smaller wage, and so are, socially judged, inferior occupations, out of which the worker would be glad to rise. Well the most patent fact about the industrial situation of Negro men in Boston is that over 70 percent of them are found in such inferior occupations. The Central industrial problem is whether Negroes are getting out of these occupations into better ones or are constantly being still further relegated to them. Light will be shed on this problem by examining the other industrial groups. In the professions and the business proprietorships there is a goodly proportion of Negro men,-about 5 percent. In the middle class occupations, manufacturing, trade and transportation, there is about 20 percent. Comparisons of census findings over successive periods, and general inquiry, seem to indicate that in absolute numbers and proportionately the number of Negro men in these middleclass occupations is increasing.

The influences at work to retard the industrial advance of the Negro may be grouped under three general heads; white prejudice against the Negro. lack of courage, aggressiveness and persistance on the Negro's part the industrial inferiority for the time of the These being Negro. influences act and react upon each other in a manner too complex to attempt to put into words. Improvement must come through a modification of all three factors and of their combined working. In the judgment of the speaker, two industrial move- often misjudged in their pleasures; one

ments will go on simultaneously among the Negroes. The movement which will be apparent to the public at large will be an increasing relegation of the rank and file of the Negroes to inferior occupations. This movement will be in line with the increasing popular prejudice against the Negro. At the same time, inconspicuously and remarked only by those who closely follow the situation, especially capable Negroes will and there, on their individual merit, get into superior occupations. they have got a firm foothold they will stem the tide of the other movement, and a steady and sure industrial advance of the Negroes will set in.

The next speaker was Miss Augusta P. Eaton, who conducts the actual work of the South End House among the Negroes. Miss Eaton discussed the home and neighborhood life of the Boston Negroes. She said:

HOME AND NEIGHBORHOOD CON-VENTIONS.

By Augusta P. Eaton.

So much is said in these days about the solving of the Negro Problem. It is a subject much talked over and written about, and the average person who has most to say about what shall and what shall not be done with or for the Negro, is the one stands entirely aloof with the prejudices against the race. In order to understand fully the problem, judge rightly the pros and cons. one must be a worker among, or at least a sympathizer with the Negro. In no other way can the habits, characteristics, capabilities and limitations of members of the race be learned than by going out and daily getting in touch with their real lives.

The study of the Negroes is interesting, for their natures are changing and varied and curious, full one moment of fiery, fierce outburs's of uncontrollable fury, and calming down the next moment to an almost childlikestate, capable of control and persuasion. Extremely social by nature, the desire for amusement is one of their pronounced characteristics. They are reason why is that their entertainments keep to so late an hour! But no one ever thinks of getting to an entertainment on time!

With regard to their religious nature a word must be said. Such a one they certainly possess, not a religion put on and off at convenient intervals, but a great faith and childlike trust in the Master.

The home life among these people, as elsewhere, is the basis of all that is good or bad in each individual in that circle. As the visitor makes her daily rounds (as has been my lot), she is ennobled to see the real, inner life of the Negroes. I would urge most emphatically that the visitor must be one who has no prejudice against the race. I have formed from observation the judgment that the homes of the Negroes compare most favorably with the homes of the white people in regard to cleanliness, not only in the home itself, but in the care of that part of the street and sidewalk belonging to the house. Two years of my work were devoted to Bradford street and the three streets leading from it. Bradford street runs from Waltham street to Shawmut avenue. I appealed to the city for cleaner streets and two barrels were sent, in which only papers and such waste materials were to be deposited. On several afternoons each week after school, groups of Colored children might have been seen Bradford street picking up papers with sticks in the end of which nails had been placed for that purpose. After this had been in operation for a few weeks I found that these barrels were being used for garbage and upon investigation I discovered that the Jews from Medford court were making use of these barrels for that purpose. Complaint was made, but to no effect, and it was necessary to have the barrels removed. I believe that the Negroes would have scorned doing such an uncleanly thing.

Among many of the families I have visted, the home life is the great bond of unity. The devotion of one to another is good to see, and also how each does his or her part in preserving the home life. As you make your study of a neighborhood and take

the Negroes in groups, you find that they are noisy and considerably troublesome. There is a good deal of harmless quarreling among them; but the boisterous converse between neighbors is also often happy. Of course in neighborhoods where Colored and white live side by side, complaints are heard from each of the other. The great bond of fellowship is never fully established. There is tolerance, but I have found few cases of friendly intimacy.

Morality is at a low ebb among the Negroes. I do not class them as a whole in this statement, as so many do. Indeed, from the point of view of moral conditions, I believe that the rank and file of the Negroes would not be found to fall below the level of immorality of other racial groups of our city population, the Irish for in-During the last two years stance. of my work, which has been under the direction of the South End House, I have come in touch with many Negro men and women who are moral, upright, honest, and fully capable in every respect of holding responsible positions, if only they are given the chance. Such men and women maintain a high standard of morality and are as fully abhorrent of the evil which exists as you or I would be.

One of the good points about the Negroes is that they are very kind to each other. In my visiting, when I find cases of real destitution, how quickly the neighbors and friends respond to the need! In sickness they help in the care of the patient, often sitting up all night when tired out after a long day of hard work. If pecuniary assistance is required, they arrange benefits in the form of some simple entertainment, and so realize a tidy sum to help out and also to show the friendly spirit.

That industrial training is necessary for both children and adults, it is hardly needful for me to mention. We have today, I believe, a great responsibility to assume. Are you and I going to assume or shirk this responsibility? Part of the price of emancipation has been paid. The remainder must be given in personal devotion to the cause.

liam I. Cole, director of the South End House Negro work, took the factional differences which are found among Boston Negroes, in common with the members of the race throughout the country. Two general divisions are evident, divisions determined not by a difference of opinion as to the goal to be attained, but as to the best attaining that means of goal. All Negroes desire that the members of their race should advance to a position of equal rights, in all the essentials of manhood and womanhood, with the whites. Certain Negroes, acknowledging Booker T. Washington as their prominent representative, believe the desired goal will in the end be most quickly attained by a temporary willingness to go without certain rights or at least without the fulness of these rights, in the interests of a peaceful advance, all the time gradually and quietly increasing thir insistence on equality of opportunity, till finally, without bitterness or violence, full equality is obtained. Other Negroes, acknowledging W. E. B. Du Bois as their leader, believe that no temporary surrender of any rights can be other than a retrograde step and just so much loss of ground, and that the Negro's only hope lies in unremitting insistence on the full rights of citizenship and manhood. Both groups are equally sincere in their convictions. Doubtless the division of opinion is in itself a good thing; it stimulates the thought and action of the Negroes; each di-

The concluding speaker, Mr. Wilam I. Cole, director of the South End The regrettable result of the differ-

The regrettable result of the difference of view is the bitterness engendered by it, which appears to exist in abnormal intensity and to be much tinctured with personal bickerings which are lacking in dignity. It is to be hoped that these two schools, so to speak, will frankly recognize their agreement as to ends and their disagreement as to means, and on that basis champion their respective views and methods in a spirit of fairness and tolerance and willingness to recognize the good in the opposition program.

After the main speakers had concluded, opportunity to speak was given the members of the audience. One white woman said a little, and then one after another the Negroes present held the floor, with the result that not another white speaker was heard till Mr. Cole and Mr. Daniels made a few concluding remarks. This was an unexpected turn to the conference. It wa significant of the interest the Negroes take in their own situation. With one or two exceptions the negroes who took part in the discussion spoke clearly, with excellent use of language and with an underlying passion compelled sympathy. One cannot help believing these negroe men and women, apparently on a par in intelligence and personal attractiveness wit the whites present, embodied the best possible presentation of the Negro problem to those whites and the best possible suggestion of the Negro's potentialities



..Boerland...



BY PERRY MARSHALL

(Concluded.)

The Orange Free State fast the British army scoured.

The Boers fled north and east while flerce the lion lowered.

The war is ended, London papers loudly said,

Oft as reports of British deeds of death were read.

Across the river Vaal, with little to oppose,

On to Pretoria the British army goes;

Johannesburg to greedy conquerors And on a bright June morning quickly yields,

and hut and fields,

their reach,

While Kruger thus began a brave To wild exulting London how they commander's speech:

"Commanders, ye have fought an overwhelming foe,

Who mount the British horse and fleet- | Lieutenants brave, and colonels by the ly inward go.

Pretoria is captive in their bloody

And many a burgher falls before the Through many waiting weeks th' ungun's demands.

But be assured the war doth not yet The right seems often gasping in its weakly end;

Its perils now begin, and God will 'Tis Right upon the scaffold, Wrong courage lend.

The real capital is where we safe may stay,

tening today.

Great Britain joined.

The great word Free is from that sacred name purloined,

them we yield,

Our freedom dearly loved, within its coffin sealed.

Then in our highlands here be careful De Wet and Botha soon will yield to of the men,

The British lion beard if e'er he dares your den,

Swift as the arrow flies, fly ye from kop to kop,

And in the rugged pass the British horseman stop. Although hunger often face ye, and the

trying heat, At length the great Jehovah Britain

shall defeat. But if indeed we perish fighting for

the free, Yet unto Him all glory shall forever

be." And thus resigned to hardship's heavy

iron fate, The burgher troops moved skyward

when the hour was late. 'Mid centipedes and cobras, they wait

their mighty foe, In silence of the midnight where the Oft with a swift success, and with planets glow,

The fair sky looks upon them with De Wet and Botha seized the land that Pity's glistening eye.

the Briton draweth nigh.

And every hill is searched, and house The seventh of the month a big battalion fell

The Transvaal capital removed beyond Unto the Boers a prey, and Roberts had to tell

met their foe,

Six hundred men were captive, news that wrought them woe.

burghers slain,

This news was late made known to save a week of pain.

equal struggle goes,

dying throes.

upon the throne, Wrong lauded by the throngs, while

Virtue dies alone, And not where British lords are fat- Arising then to life, again its power

renewed. The Free State they proclaim is to Refreshed by mother earth whereon

it lay bedewed. The wily Boers, by numbers oft with

loss repelled, And that fate will be ours, if e'er to Until one day the British wrote that "all are quelled,

And nearly ready to give up the fearful fight,

Britain's light."

Next day Commander Roberts, "I regret to say,

That Nitral's Nek by Boers was captured yesterday,

They took our guns, destroying many of our men,

And took two hundred prisoners to their highland den.

Our horses fell beneath their well directed fire.

Our officers were pierced by Botha's leaden ire."

And when the "casualties" soon in print were seen,

All London did not wildly sing, "God save the queen."

For many weary weeks the lion sought the hare,

Whose cunning oft escaped, the Briton's wily snare.

reverses oft,

looked aloft.

And oft the arid soil with crimson streams was stained

Before the final ends by Albion were gained,

To aid her toiling cause, September first proclaimed,

The Transvaal of the Empire should henceforth be named. As traitors she could treat the patriots

who fought, Defending hearth and home as every

burgher ought.

Thus Freedom lay beneath a roaring lion's paws

Gazed in his feline eyes the while he licked his jaws.

Then noble Kruger and his great commander men. Betook them to an alien people's soil

again. Bethought them of the land from

whence their fathers came, The cleanly Holland homes, the fa-

mous Holland name, The tragedy is past, fair Liberty is

slain. Unequal was the fight, and was it all

in vain? The future years shall tell the sad

and woeful tale. By deeds of valor lit shall Virtue yet

prevail. The aged Kruger, bowed by mighty

toil and care, Beheld his loved Republic's sun set

dimly there. The clouds that hung above the western hills and skies

Obscured the light and hope that long had lit his eyes;

The grief and pain that oft had wrung Lord Kitchener who fain would rehis righteous heart

He felt anew as neared the day he must depart.

His heavy brows seemed like that western cloud and sky;

The damp of nearing night bedewed

When Holland's lovely queen glad offered him her ships,

his iron eye.

A protest fell from Queen Victoria's weighty lips.

When Wilhelmina, in the generous joy of youth,

Sought thus to aid and honor liberty and truth,

She heard the lioness growl low behind her back,

approached The beast of prey quiet zebra's track.

If Holland's ships bear him. greater than a king,

Great Britain him forbiddeth every priceless thing.

State papers and the wealth that his own hand hath made,

Must by the British paw now be pinned and stayed.

Jehovah did not come to interfere for him.

Whose iron eye and brow still faithful are, though dim.

Lord Roberts burned the buildings on the pleasant farms,

Drove women and poor children into Hunger's arms;

A cordon made he round those living in his reach,

And on Starvation's grounds too oft their bones must bleach.

He took command when other men a work had done According to the laws of war, but had

not won, Though they had made the ways and

dangers better known, When his command commenced the

cannon's heavier moan. An army great above what those before possessed,

Thus winning, he with English praise was proudly dressed.

Yet oft Delary's wiles outwit the cunning hand

That dares to devastate the burgher's holy land.

apply

Some savage methods that before have pleased his eye,

Oft has De Wet all safely in his haughtv grip.

But just that moment does De Wet break through a slip.

At times a hundred boasted English best-trained men,

Delary taketh to great Botha's darkened den.

"Four British officers left dead upon the ground,"

Their foes in pity pile the decent burial mound.

Holy Rosary Church and Industrial School Galveston, Texas

back to the year 1886, when the late ter a short time, the building was too Mother Agnes, superioress of the Do- small to accommodate all applicants. minican Sisters of this city, offered In consequence the bishop decided to the Right Rev. Bishop Gallagher to provide more room, and two years lafurnish the teachers for a Colored ter, in 1888, a new building was erectschool, if he would provide the neces- ed on 25th Str. and Ave I, with four

The foundation of this mission dates taking met with such success, that, af-



REV. PH. L. KELLER, GALVESTON, TEX.

South, the bishop secured a building filled to its utmost capacity. in the east end of the city, and a Meanwhile the bishop became more school was opened. The new under- anxious to extend the missionary work

sary building. Being anxious to con- class rooms, each one large enough to tribute his share towards the better- accommodate over 50 pupils. After a ment of the Negro's condition in the short while this new school was also

among the Negroes of this city. To pave the way, he sent a priest occassionally to say mass on Sundays in the school building. At different time; he said mass there himself.

In the year 1889 the Rev. Ph. L. Keller was put in charge of the mission and has been its pastor ever since. From then on mass was said at the school every Sunday. There were at that time between 40 and 50 Catholic Negroes in Galveston, some of whom well enough, Father Keller realized all

then the work improved steadily, and every year a certain number of converts has been added to the parish. The Colored Catholics form a very creditable constituent of the race in this city, and they receive the highest praise of white Protestants and Catholics for their edifying deportment and industrious habits, and their honesty.

But whilst this part of the work as well as the school were progressing



HOLY ROSARY, GALVESTON.

had come from New Orleans, the rest | along, the necessity of more extensive had been converted here. Without almost any exception they hailed theidea of a church of their own with delight. Whilst they knew that in the Catholic church they could worship in the same edifice and receive the sacraments at the same altar with the white members, they preferred to form a parish of their own, where they could take part in the management of its different affairs. Everything progressed most satisfactorily, and two years later a church was erected on

efforts for the good of the race. His ambition was to add an industrial department to the school already existing. His idea materialized in 1898. when an addition of about the size of the former school was erected. A part of the means for this new enterprise was furnished by Mother Katharine Drexel, the great benefactress of the Negro and Indian missions of this country, the rest was collected by Father Keller in different localities in the North. The support of the instithe lot adjoining the school. Since tution, which receives poor deserving

pupils besides those who are able to pay for their board, is secured through the agency of a little quarterly, "The Colored Man's Friend," which is published in both English and German.

The new enterprise met with the hearty approval of all citizens here. Whilst many years ago a certain proportion of the Colored race considered



HOLY ROSARY CHURCH AND IN-DUSTRIAL SCHOOL, Galveston, Texas.

industrial education of no assistance to the uplifting of the race, at the present time it is universally admitted that such training is as necessary as collegiate education and will prove a soon as greater benefit to many individuals, obtained.

than a one-sided education which puts them above the idea of work. Not only Catholics, but Negroes of all denominations express themselves as highly pleased with this move. One of the leading Colored men of this city said some time ago: "We ourselves are not able to do what you (Catholics) are doing for our race, but we are willing to help you all we can." Others have said: "Your industrial institution is the greatest thing that was ever started for our peop:e in this part of the country."

The institution is in charge of Sisters of the Holy Family, a community of Colored Nuns with the mother house in New Orleans. Besides an education in all branches of an elementary and advanced English course, the pupils receive practical instructions in cooking, laundry work, housekeeping, plain sewing and fine needle work, dressmaking, millinery work, embroidery, etc. The institution accommodates between 40 and 50 pupils, and has always had this number from its very start. It is the intention of the managers to extend the work and also erect an industrial school for boys as soon as the necessary means can be



St. Emma's Industrial and Agricultural College, Bock Castle, Virginia

St. Emma's Industrial and Agricultural college was founded for the exclusive benefit of the industrious Colored youth of the southern states, and was first opened for the reception of students in January, 1895. The aim of the college is to enable young Col-



DE TUTE.

Rock Castle, Va. Rear View.

ored men to acquire a training in practical mechanical trades and in agriculture, together with a common school education.

useful members of the communities in which they were reared.

In this era of industrial progress in the southern states it is unnecessary to dwell on the great opportunities afforded skilled mechanics, and the remunerative employment open to agriculturists versed in modern methods of agriculture.

This particularly applies to Colored artisans and agriculturists, as it is well known that in the northern states the demand for skilled Colored labor is somewhat limited, while in the southern states the necessity therefor is one of the serious problems of the day.

When a young Colored man, after an extended absence from home, returns to a community, especially in a rural part of the South, and follows the trade he has learned he will unquestionably prosper, become a useful It is located at "Belmead," on the member of the community, and by his south bank of the James river, at Rock example execise a beneficent influence



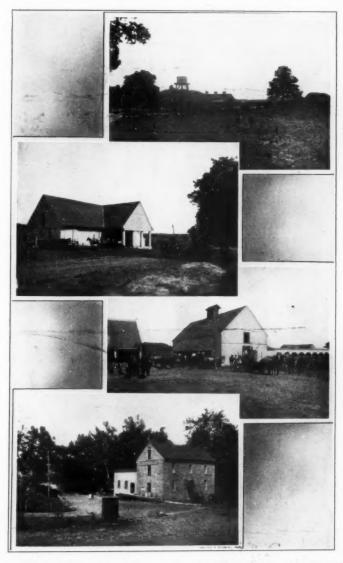
ROCK CASTLE P. O., BELMEAD-ON-THE-JAMES,

Castle, Virginia, 41 miles west of Rich- on the coming generation, and at the mond. It comprises the "Belmead" and "Beldale" Plantations. formerly owned by Gen. Philip St. Cocke, and occupies one of the most picturesque spots in Powhatan county.

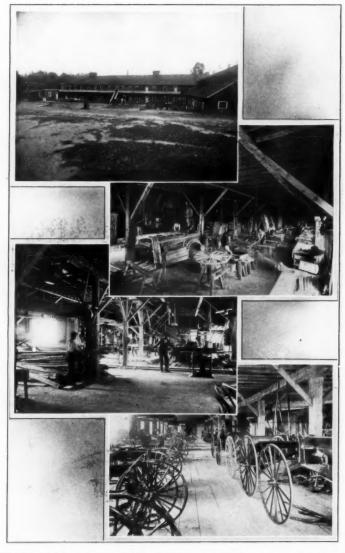
The underlying principle of the institution is that boys coming from the southern states are accepted as students, and after receiving an industrial and agricultural education are expected to return to their former homes, and, as skilled mechanics, or hundred boys.

same time contribute his share to the development of the new South.

The administrative portion of the college occupies the mansion which was formerly the homestead of the Cocke family, while immediately adjoining have been built class rooms, refectories, chapel, recreation etc., so that the college today affords accommodation for upwards of one



FARM BUILDINGS ST. EMMA I. & A. COLLEGE, ROCK CASTLE, VA.



WAGON FACTORY AND WAREHOUSE, ST. EMMA I. & A. COLLEGE, ROCK CASTLE, VA.

MAIN BUILLANGS AND ENTRANCE ST. EMMA INDUSTRIAL AND AGRICULTURAL COLLEGE, ROCK CASTLE, VA.



MAIN BUILDINGS ST. EMMA I. & A. COLLEGE, ROCK CASTLE, VIRGINIA.



BASEBALL TEAM ST. EMMA I. & A. COLLEGE, ROCK CASTLE, VA.



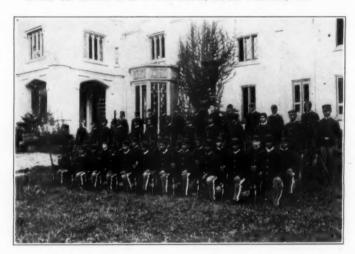
RECREATION HALL, ST. EMMA I. & A. COLLEGE, ROCK CASTLE, VA.

creek, at the foot of the hill, upon its allied interests form a thriving which the college is situated are lo- village. cated grist and saw mills, wagon works | Applications for admission are be-(including wheelwrighting, painting, ing constantly received from boys livfinishing and upholstering shops), ing in every state in the South, and as carpenter, blacksmith, tailor and shoe- the number of students is limited it is

Lying along the banks of Deep making shops. In fact the college and



BAND ST. EMMA I. & A. COLLEGE, ROCK CASTLE, VA.



CADET CORPS, ST. EMMA, I. & A. COLLEGE, ROCK CASTLE,

possible to make a careful selection, ricultural departments. the trades taught.

course in the mechanical or the ag- ture. The machinery and boilers

The trades. so that only those are admitted who possess the requisite heal;h and smithing, carriage and wagon building, strength of body, and show capabil- wagon painting, upholstering, harness ity to acquire a knowledge of one of making, horseshoeing, carpentry, tailoring, shoemaking, brickmaking, brick-All students are required to take a laying, masonry, cooking and agriculwhich are modern are regularly inspected. Students are afforded opportunities of learning to fire and care for steam and heating boilers, to run steam engines and pumps, and acquire a thorough knowledge of the operation and management of grist, saw and planing mills and wood-working machinery.

The farm is cultivated according to scientific methods and is fully equipped with all necessary buildings and agricultural machinery. An extensive dairy and poultry yard is maintained and large numbers of cattle, sheep, etc., are raised.

In view of the great demand for farmers and overseers, a course in agriculture has been inaugurated for specially approved students, and in connection therewith lectures are given in order to assist in an intelligent understanding of all modern methods of the handling of dairy cattle, beef, stock, poultry, the raising of garden truck and fruits, the best and most economical methods of preparing land for the raising of crops and the harvesting and caring for the same.

Each student is permitted, as far as practicable, to select the trade he prefers, provided he is physically adapted to follow it through life. The prescribed course in each trade covers a period of about four years, and every boy is taught all the details appertaining thereto.

Habits of order, industry and economy are carefully inculcated as being essential factors in the building up of a truly Christian character. In the chapel of the Institution religious services are regularly attended by all the students, and while the college is a Roman Catholic institution, there is no distinction made in the admission of students on account of religious belief. It is open to all, irrespective of creed, and, in fact many get their first idea of religion after coming to the college.

At the college a cadet corps equipped with regulation cadet uniforms is maintained and drills are regularly held. Connected with the cadet corps is a brass band and there is also a string orchestra. Both the band and orchestra are under the direction of a competent conductor, and in selecting members for either, preference is given to those having some knowledge of instrumental music, but all students are afforded an opportunity to learn, and are allowed the use of instruments for practice.

Regular holidays are observed throughout the year, and ample opportunities are afforded all the students for exercise and recreation, and all healthful sports, games and pastimes, both indoor and out, are encouraged.



Colored Catholics of Washington, D. C.

By Archibald &. Grimke.

There are in this capital city of the nation about 100,000 Colored people. No other city in the United States has so large a Colored population. In fact, there are in the entire South but two or three cities whose several populations of whites and blacks exceeds the 100,000 limit. When so many Colored people are gathered together under one municipal government there arise in the midst of them many

chief among these movements, these organizations, for the betterment of the Colored population of Washington is the Christian church—Protestant and Roman Catholic. But with the last named church organization in respect to the Colored people of this



FATHER GRIFFITH,
Rector of St. Augustine's, Washington, D. C.

needs, many problems—social, industrial and religious. And to meet these needs, solve these problems, there appear from time to time sundry movements and organizations. And



INTERIOR VIEW OF ST. AUGUSTINE'S CATHOLIC CHURCH, WASHINGTON, D. C.

district is this short article to concern itself, and not at all with the other church organizations.

The Roman Catholic church began in a small way its work among the Colored people of Washington in the year 1863. This labor was begun by Rev. Charles J. White, a priest full of zeal and good works. The first building erected by him and his workers for the use of the Colored people was fitly enough a schoolhouse. Religious services began there three years later under the patronage of a Colored saint of the Dominican Order, Be-

lessed Martin de Porras. From this time the work among the Colored people was pushed vigorously by the church. Father Felix Barotti, an Italian priest, was sent by the Holy Congregation of the Propaganda to labor in this vineyard of the Lord. He proved a most faithful, efficient and zealous missionary, and the congrega-



WILLIAM S. LOFTON, D. D. S., A Prominent Member of St. Augustine's Church, Washington, D. C., and a Leading Dentist of the City.

tion of two hundred, with a Sunday school of about fifty, began to grow apace. In 1869 this growth in number called for increased accommodations and accordingly property worth \$10,000 was added to the mission. The work was greater than any one pastor, however efficient and faithful, was able to cope with, and so Father Barotti was given an assistant in the person of Father San Martino, who presently proved himself a worthy coadjutor of good Father Barotti.

The zealous and unselfish labors of Christian equality, as the Catholic those two devoted missionaries pros- University is the only seat of learn-

pered wonderfully, and the harvest in membership reaped by their joint labors called for a new and spacious church edifice to take the place of the small chapel which the mission had in 1873 far outgrown. The erection of St. Augustine's Catholic church on Fifteenth street followed and constituted an event in the religious life of the Colored Catholics of Washington and of the Roman Catholic church in America likewise. The good seed planted in prayer and tended with devoted labors had in a dozen years passed through its three stages of growth, viz., the blade, the ear and the full corn in the ear stages. The great church which built St. Augustine had put its mighty hands to the mighty work of gathering into its fold multitudes of the Colored race in the United States, and it had not failed. For it



WILLIAM HENRY SMITH, Late Librarian of the House of Representatives of the United States.

has gathered thousands into St. Augustine and continues to gather what belongs to it among this people in the District of Columbia.

St. Augustine is located in the northwest section of the city, and it is attended by almost as many whites as by blacks. It is perhaps the only church in this city where the two races worship side by side on terms of Christian equality, as the Catholic University is the only seat of learn-

ing in the District, with the exception of Howard University, where the Colored student may find welcome in spite of his race and color. These two noble institutions are saying to America, and are saying it in no un certain tones, that the Roman Catholic church is no respecter of persons and prejudices, but that in her eyes all men are equal at her altar and in her great school of learning. I hold no brief to defend that church, but this I make bold to say that her treatment of the Colored people in race-prejudice ridden capital of the Republic is in these respects more Christian than the treatment meted out to the race by Protestant churches, regardless of their denominational differences. For on the supreme subject of the equality in their churches and schools of learning in the District of Columbia of the Colored man and brother they are all tarred with the same brush, and know no differences among them. This is shameful, but it is the sad truth for all that. Let us as a race place this noble conduct of the Roman Catholic church in respect to ourselves in the District of Columbia to its eternal credit and glory. Honor to whom honor is due. whether we agree in matters of religious faith and doctrine or not.

But to resume and conclude. Roman Catholic church is determined to reach the Colored people in this city and to gather as many as possible into its fold. For it has established another large mission for this purpose in the southeast section of the capital, which mission is St. Cyprian. Like St. Augustine's, this church edifice is large, architecturally artistic and attractive. And the Calored people are going into these two churches in goodly numbers. The number of Colored Catholics in the District today, I have heard placed at from twelve to twenty thousand. The priests, like Father Barotti and Father Griffith, are worthy followers of the divine Founder of Christianity, for like him Father Barotti ministered faithfully until his death in 1881 to the Master's little ones regardless of their race and color, and Father Griffith spends his life today in feeding with rare devotion and sweetness of spirit these despised lambs of the church of Jesus Christ, the Savior of the world.

In three things Americans seem peculiarly deficient among the nations of the earth, viz., in the principle of obedience reverence for authority and respect for order. And the Colored people as Americans are deficient in these three respects also. To supply to the race these three qualities in which they are found wanting in common with the rest of their countrymen, is an object worthy of the noblest religious devotion and the loftiest and most enlightened patriotism. this it appears to me the Catholic church is effecting slowly but surely among the thousands of Colored Cathilics in the District of Columbia. But to do the Colored people, not only here in this capital of the Republic, but elsewhere, South and North alike, the greatest good the Catholic church must stand with increasing firmness in America for the cardinal doctrine of Christianity, viz., the brotherhood of man and the fatherhood of God, for the equality of all men within its folds and before its altars. Surely the color line, race distinctions and discriminations should have no place in a church arrogating to itself the name of Christian, and which declares itself a servant of Him who lived and died to save all men, his brothers, regardless of differences of race, color and condition. Among the Colored Catholics of Washington are numbered some of the best and most intelligent members of the race here: doctors, dentists, educators and business men. But while they are loyal to their church, they are loval also to their race, which speaks volumes of praise for the Catholic church, for no church can long command the loyalty of its Colored members if that church in time were to prove in practice wanting in loyalty to the full manhood rights and citizenship of the Colored race, and to its highest aspirations to do and to become as other men in this boastfully free country, where men and churches profess one thing in respect to freedom and equality and human brotherhood, and then straightway do quite another and opposite thing.

The Sisters of the Blessed Sacrament for Indians and Colored People and Their Institutions

During the past fifteen years the name of Mother Katharine Drexel has been constantly associated with benevolent works and efforts for the Colored people and Indians of the United States

Not satisfied with devoting her entire income to the work, she has devoted herself personally to labor among our people. And alone that. order that but the work may continue

CONVENT SISTERS OF THE BLESSED SACRAMENT, CAR-LISLE, PA.

grow, even after she has passed into the vision of eternity, she has founded a congregation of women who like her have bound themselves by vow to work exclusively for these two races. Thus, when one generation of workers passes away it will be succeeded by others trained in the same spirit by the same method, and for the same He trusted his people implicitly,

purpose giving permanence to a good work that has already borne much fruit.

Of the many works established by Mother Katharine during the past fifteen years we shall mention (1) those personally under her direction and these in a very brief manner.

Besides the Mother House, the training school of the Sisters of the Blessed Sacrament at Cornwells, Penna., there is the Holy Providence House for Colored Girls and Boys. The boys are admitted from the age of six to nine years, and retained until their thirteenth year, when they are transferred to manual, or trade schools. The girls are received at any age and remain until their majority. The Holy Providence House was opened in 1892, and has since then sheltered over four hundred children. The training is a combined industrial and educational one: at suitable ages, girls showing aptitude for teaching are transferred to St. Francis de Sales Institute at Rock Castle, Va.

St. Francis de Sales Institute.

The Institute of St. Francis Sales, Rock Castle, Virginia, for the education of the Colored girls of the Southern States was opened in the autumn of 1899. This school is under the personal direction of the Sisters of the Blessed Sacrament for Indians and Colored people. It is beautifully situated on the banks of the James river, and in ante-bellum days it formed part of the Belmead plantation of General St. George Cocke. Among the older generation of Colored people many of whom belonged to the Cocke family, the name of the general is not only honored, but reverenced. They speak of him as a man of great kindness, strictly just, and a real father to his dependents.

always looked for the best, was very seldom disappointed in his expectations. Some years before the war he opened a school in which reading, writing, and arithmetic were taught to the young people, but popular sentiment soon forced him to discontinue it. By a strange coincidence two schools, one for boys, St. Emma's, and the other for girls, St. Francis, now occupy the site of General Cocke's old domain.

The St. Francis Institute, on a hill overlooking the James on the north is an imposing building, three stories high of pressed brick with can inculcate by example, as well as

academic education is imparted. Its aim is to train the hand, as well as the mind and heart, to form women, who by their virtue and noble aspirations, as well as by their thrifty and industrial habits, will exert a widespreading influence for good upon their race in this country, and even beyond its borders. The great need of teachers in the South caused the formation of a normal class whose aim is to make competent, energetic teachers who can successfully grapple with the difficulties met especially in the rural districts of the South and who



VIEW FROM THE EAST, SISTERS OF THE BLESSED SACRAMENT. CORNWELLS, PA.

granite trimmings. It possesses all precept the principles of good living modern conveniences, steam heat, and high thinking, who can train tions for two hundred pupils.

give to all its pupils a combined in- of virtue and morality. dustrial and grammar school education. To those who show aptitude, an Institute of St. Francis de Sales wel-

electric light, and ample accommoda- young children though poor in the world's wealth to become self-sustain-The object of this Institute is to ing men and women, with high ideals

Although a Catholic institution the

comes to its advantages pupils every denomination and anything like an attempt to force the religious convictions of non-Catholics is scrupulously avoided. Religious instruction being the necessary basis of all morality receives the attention due to its primary importance. Christian doctrine and Bible study therefore are taught in all the classes. All-Catholic and non-Catholic-are taught to appreciate religious principles and moral worth.

The curriculum of studies provides for a thorough training in the various branches required for a liberal eduwith beginning elementary grammar work and passing gradually to the studies of advanced courses. It is a decided advantage that pupils entering the preparatory course may, without change of schools, pass on to graduation in the academic and industrial courses if they so wish, thus securing a continuous and systematic training in all that pertains to a well days, much promise is ripening into rounded education.

In the industrial department all pupils even though in the academic or normal classes are obliged to take the courses which embrace the following branches; plain and fancy sewing embroidery, lace work, scientific dress making (a course of two years) domestic science (a course of one year), laundry work (a course of eight weeks), and home nursing (a course of nine weeks).

Vocal music is a feature of all the classes in the preparatory course. Pupils are graded in vocal music, and promoted on examination of the same as in any other study. With a reasonable degree of effort it is possible for all pupils who take this course of sight singing to learn musical notation very readily, and be competent to read ordinary chorus and church music on presentation. Instrumental piano music is a feature of the school, but unlike the other branches it is made the subject of payment on part of the pupils. The instrumental piano music course is divided into seven grades. The time required to complete the course depends upon the pupil's talent and application.

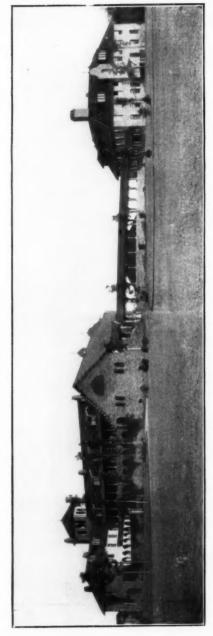
The class of music studied embraces selections from the best composers, the National Graded Course being followed. This is a practical. comprehensive and thoroughly fraded course arranged and approved of by America's most distinguished teachers and pianists. All other tuition is furnished free of charge, the expense being borne by the Sisters of the Blessed Sacrament, who through the generosity of their foundress, Mother Katharine Drexel, are supplied with the requisite means.

A period of eight years only has been covered since the opening of this school, but though small in number it has been pregnant in results. All its graduates are living up to the institute's expectations, and in their various walks and ways of life have so far been a credit to their Alma Mater. The desire to help the less fortunate of their race is strong within them, and even now in its budding maturity. Some of the graduates are teaching in Natchez, Miss.: Nashville, Tenn.; Richmond, Lynchburg, Norfolk, Jarratts, and Keswick, Va.: Newbern, N. C. and St. Mary's, Md., while four have elected to give themselves not for a time but for their whole lives to the work of the Master. Of these, two are working in Baltimore, one in Kansas, and one in Oklahoma.

Visitors to the Jamestown Exposition will, we think, find it well worth their time to visit and examine the display of work furnished by the students of the Rock Castle Institute.

Another institution called the Academy of the Immaculate Mother has been opened at Nashville, Tenn., within the past two years. The object of this institution also is to afford opportunities to the students to acquire a full industrial and academic education. It is also under the personal direction of Mother Katharine's Sisterhood, and pursues the same line and class of work as that of the Rock Castle Institute, the only material difference being that it is a day school, no accommodations being available for the boarding of pupils.

In 1906, St. Catharine's Hall, Carlisle. Penna., was undertaken by the



MOTHER HOUSE OF THE SISTERS OF BLESSED AND HOLY PROVIDENCE HOUSE, CORNWELLS, PA.

Sisters of the Blessed Sacrament, wholehearted energy are very appar-Reverend Doctor Ganss, the pastor, is ent in the good he has done and the a man thoroughly devoted to the Col- interest he has taken in the Colored ored people, and the results of his people of Carlisle.

The Catholic Church and the Negro in Kan.

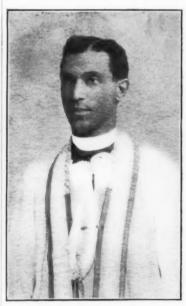
Rev. Joseph A. Shorter.

The Catholic church has received from Christ the Lord the mission to teach all nations. The first Christian missionary to shed his blood within the present borders of the United States was the Franciscan friar, Fr. Juan de Padilla, who was slain on the plains of Kansas in 1541. It may be noted that one of his companions was a Negro, whose fate is unknown.

TWO OBLATE SISTERS IN LEAV-ENWORTH.

transferred the Indians of more eastern sections, to the lands beyond the Mississippi and the Missouri, they were pursued by the sympathetic zeal of the Catholic missionary. In the nineteenth century the sons of Loyola are especially deserving of credit for their heroic labors in behalf of the aborigines in the Missouri valley. Religious women were found equally ready to sacrifice every human com- story house of six rooms. This was fort in the endeavor to uplift the sav- probably the first convent and school

Mother Philippine Duchesne, (whose name is honored by the religious in France, where after the revolution she became a member of the Sacred Heart Order), came to St. Louis to teach the Indians in 1818, and twenty-two years later, set out for the Pottowattomie Mission, west of Missouri. She had three other la-



REV. JOHN H. DORSEY, When the American government The Second Colored Catholic Priest Ordained in the Cathedral at Baltimore, June 21, 1902.

dies of the Sacred Heart for her companions, and was under the guidance of Father Verhaegen and a faithful and intelligent Negro, named The latter planned, and with mond. the help of the Indians, completed, within less than two months, a two

for girls in all the wide extent of what was then known as the Indian for the Colored people of Leaven-Territory. Here was pioneer work worth. It was done in the wilderness by a Colored of the Colored Catholics in the United man before there was any white set- deputed him to build a church for tlement in Kansas or Nebraska.

Nebraska bill, white men flocked into obtained, and it was not long before Kansas and soon Free State people a substantial brick building, with lofty and Pro-Slavery men were found in vaulted ceiling,

Catholic house of worship the only church their special benefit. The money re-After the passage of the Kansas- quired for this pious project was soon was



HOLY EPIPHANY CHURCH, LEAVENWORTH, KAN., 1905.

battle array. Here John Brown de- States north of Mason and Dixon's veloped. Colored people also made line and west of St. Louis. By its side their appearance in the territory; and sprung up a parochial school taught grew in numbers, especially on the by Sisters of Charity. Missouri border, when the war of secession broke out. The Catholic ceived the title of Holy Epiphany. They priests who were here were solely are still doing noble work for religion mindful of the importance of saving and education. souls. In Leavenworth, where dwelt have been recorded. the apostolic Bishop Miege; and his successor, the zealous Bishop Fink, efforts were made to bring the blacks under the benign influence of the

The Rev. Father Huhn had manifested a predilection for missionary work among the Colored people of the new diocese of Leavenworth. The Rt. Rev.

The church and school each re-Over 300 baptisms

In segregating the people into congregations according to nationality, or racial descent, the Catholic church has an eye solely to the spiritual welfare of those concerned. Hers is the mission to preach the gospel to every creature endowed with an immortal soul.

The same doctrine is taught to all, Ordinary encouraged him and soon and all are to receive the sacraments under the same conditions, as the great means of sanctification, by the authority of Christ Jesus. The Catholic Church honors St. Benedict of San Fratello, the son of African slave parents, as a saint. No man in history showed more devotion to the ne-

A GUODAM INMATE OF GUARD-IAN ANGEL'S HOME, Leavenworth, Kan., Making His Living Now.

gro slave, than the priest, St. Peter Claver. Popes and councils have advocated his rights and pleaded his cause. In Kansas the Church is doing the very best she can for the uplifting of the descendants of slaves as for others.

Here in Leavenworth was established an orphanage for colored children about twenty-eight years ago. It was, we believe, one of the first institutions of the kind for boys in the United States.

In the year 1888, four Oblate Sisters of Providence came to the state, from Raltimore

This is a Catholic sisterhood, or has been as high as 100.

religious congregation, of colored women, founded in 1829.

The first members were pious and educated colored ladies from the West Indies. They had conducted a private



UARDIAN ANGEL'S HOME, 1900, Leavenworth, Kan.

chool in Baltimore, and their aid was ought for the systematic Christian nstruction of the colored children.

Their first school in Baltimore was bitterly antagonized.

The school taught by them in eavenworth is graded like other parchial schools of the diocese; and the upils that graduate from the eighth



HOLY EPIPHANY SCAJOL AND ORPHANS IN 1891,
Leavenworth, Kan.

grade, are admitted to the Leavenworth High school, which demands a high standard. The number of pupils has been as high as 100.

THE GUARDIAN ANGELS' HOME. manity by eleven Oblate Sisters of

The colored orphanage at Leavenworth is an important institution. It is known as the Guardian Angels' Home. It is under the direction of a Catholic priest who receives his appointment from the bishop.

Children are received regardless of creed.

Providence of Baltimore City. Needless to say that the latter, as a band of colored women that have devoted themselves in religion to God and charity, and have received excellent training in habits of order and selfcommand, are very efficient in the care of those that must enlist their sympathies. The politeness



INTERIOR OF HOLY EPIPHANY CHURCH, LEAVENWORTH, IN 1900.

is to furnish a home for destitute colored boys between the ages of three and twelve years. Orphans are kept until fourteen, or, if found advantageous to them, even longer. They are given a common school education; and are taught housework. The eldest of the inmates are engaged in poultry-raising, dairying, horticulture and farm-work. For those who leave the institution, a suitable home or employment is found.

Habits of industry and cleanliness are cultivated; patriotism is fostered. All the efficient agencies furnished by the Catholic Church, are employed for building up a strong and noble moral character. They go forth from it, faithful, loyal, honest.

The experience of the present director in the work, covers a period He is aided it of seventeen years.

The chief object of the institution, good behavior in public of those under their charge is often commented upon. The education received here proves an invaluable asset in the battle of life.

A farmer is employed to superintend the work of the farm.

Fifty is the average number of children provided for during each of the past decade of years. The report of the fiscal year ending June 30, 1906, gives 62 as the number receiving the benefits of the institution within the period covered. The capacity of the Home is taxed to the utmost to render charity to as large a percentage of applicants as possible, For maintenance \$200 are received annually from the State of Kansas and about a like amount is obtained from the relatives of those placed in the institution.

As these sums are insignificant compared to the amount required for the management of this work of hu- the proper maintenance of so large-

Catholic Church bears the expense of maintaining an institution which challenges comparison with any other in the west doing the same kind of work. The children are housed in a handsome and comfortable brick building covering a ground area 100 ft. by 60 ft., and practically three stories in height, with commodious cellars for storage of provisions.

The barns for poultry, cattle and horses are ample and substantial. Eighty acres of ground are under cultivation or used for pasture.

When the building occupied in the city proved inadequate for the purposes of an asylum, it was largely by the aid received from the Sisters of the Blessed Sacrament that a portion of the farm could be purchased. point of view.

Some Catholics are found among the colored people of other cities in Kansas, also. a goodly number who came from Ken- hood of man,

a household, it may be said that the tucky, a quarter of a century ago. Of these it has been said by one well qualified to judge, that they compare favorably with their white brethren in intelligence and virtue. The energy, patience, and preseverance that in ages past marked the missionary work of the Church that civilized the modern nations of Europe, find an apt illustration in what that same Church is doing at the present time in Asia, Africa and America. Animated by the same spirit, the Catholic Church in Kansas seeks to arouse men to a sense of their true dignity and to a life worthy of children of God and heirs of Heaven. The Catholic Church in fearlessly proclaiming from the house-tope that all men are descended from Adam and Eve, that "God would have all men come to the It is a wholesome place from every knowledge of the Truth and be saved," and that "we are all one in Christ Jesus" is the world's greatest bene-In Topeka there are factor, in thus furthering the brother-

Mission Work Among the Negroes

AMONG THE MISSION WORK COLORED PEOPLE.

Being an Account of the Missions and Schools Conducted by St. Joseph's Society with an Introductory Reply to a Possible Query.

(By Rev. J. J. Albert.)

learning that only two per cent. of time required to educate one priest Jew now Gentile, there is neither are many thousands of non-English-

bond nor free; but that we are all one in Christ Jesus. However, a careful consideration of the following reasons should lead an unbiased judge to render a verdict of acquittal. There are two main causes. 1. The law of supply and demand, 2. Environment.

1. In the northern states, with the exception of a few large cities. the church has been, to a certain extent, unable to supply the demand superficial observer, upon for priests. If you bear in mind the Colored America is "Catholic," might (the standard today is twelve years), wish to inquire what is the matter you will realize the gigantic task the with us. Possibly he might go fur hierarchy has labored under in tryther and think that he had at last ing to supply a clergy, sufficient to found an instance in which the Ro- look out for the spiritual needs of man Catholic church had been untrue the millions of Catholic immigrants to her boasted apostolic principle, that are constantly seeking a new namely, that in her there is neither home in America. Even today there

speaking Catholics, who are practi- would have followed, and there can cally priestless. With hands full at be but little doubt that the Catholic home, then, it is small wonder that, church would now number among in most dioceses, our clergy have its members, millions instead of thoubeen unable to go out into the highways in order to gather in the sheep is, the bulk of the colored race has not yet within the fold.

gration invaded the sea ports of the ly followed the religion of their mas-South instead of the North, priests ters, and since Catholic southerners

sands of our colored brethren. As it never come in contact with the Cath-2. However, had Catholic immi- olic church. As slaves they natural-



FATHER THOMAS B. DONOVAN, Baltimore, Maryland.

were, and still are, comparatively few, we can readily see the reason the colored in nine southern states. for the present paucity of colored

Nevertheless, the church has been ever mindful of its duty in behalf of the colored people. It is a principle that great and lasting movements evolve slowly. A few years ago while traveling on a small railroad in North Carolina, a young man asked me if I were a drummer. Even today, in much of the South, the Roman collar still excites considerable curiosity.



REV. FELIX BAROTTI, Pastor St. Augustine's Church, Washington, D. C.

But the Catholic church is now looking eagerly towards the South. Soon the Catholic missionary will become a familiar figure, and then that two per cent, will begin its long climb upwards.

St. Joseph's Society.

olic missionary society organized in sons were baptized in one year, 86

priests, working exclusively among

The present superior, the Rev. Thomas B. Donovan, was born in New York city, but was reared in Kentucky. Finding that he had a vocation for the priesthood, he betook himself first to St. Charles' college, Ellicott City, Md., and then to St. John's college, Fordham, New York. He was the first collegian to enter St. Joseph's seminary, Baltimore, after which he was ordained to the priesthood by Archbishop Chapelle of New Orleans. From that time on he has labored unceasingly for the welfare of the colored race. He was first appointed professor of Scripture at Epiphany Apostolic colege. Baltimore, and from there went is pastor to St. Peter Claver's hurch in the same city. After hav-



PROF. D. F. GASPARD. ONE OF THE TEACHERS OF LEAVENWORTH, KAN.

ing achieved success there, His Eminence, Cardinal Gibbons, recommended him to the charge of the largest congregation of colored Catholics in the South, St. Francis' church, also in Baltimore-it numbered over 8000 The St. Joseph's society is a Cath- souls. While there, over 400 per-1888, and it now numbers forty-five of whom were converts. He was

next appointed to St. Joseph's church, Richmond, Virginia, where he stayed erected a new priests' house, opened up a foundling asylum and laid out pleasure grounds where colored Catholics and Protestants are daily seen engaged in healthy out-door recreations. Leaving the Virginia missions in a flourishing condition, on October 1, 1899, he was transferred from there to Joseph's Industrial school for colored boys, Clayton, Delaware, where his great success has been widely spoken of. On November 1, 1900, he took charge of a new work-St. Joseph's Catechetical college, Montgomery, Alabama. He was elected superior of St. Joseph's society in June, 1903.

The Missions.

In Maryland we have a college and seminary. The college is situated in a suburb of Baltimore (Walbrook), and occupies 28 acres of ground. Here the students take the regular course of studies which fit them for the seminary, situated in the city of Baltimore. In the same city St. Joseph's Society has charge of the churches of St. Francis Xavier and St. Peter Claver. The former was once the old Universalist church in held the convention was called to decide whether the state of Maryland would secede or not. Strange that the same church would ten years later, become the first which the Catholic colored people could claim as their own. St. Peter Claver's parochial school, with three hundred scholars on the roll, is conducted by the Sisters of St. Francis. To the above must now be added the Church of St. Barnabas, recently opened.

In the state of Delaware there are four priests working among the colored people, having two churches, one at Wilmington, the other at Clayton. In Wilmington there is also a large orphan asylum containing 150 taught, printing, carpentering, shoe- young men will be employed as

knowledge of farming and industrial habits, with a regular course of studthree years, during which time he ies tends to train the young men to hold their own in the world and become useful members of society.

> In Virginia the society has many promising missions. At the central station, Richmond, there is a church, school, kindergarten and asylum, At Norfolk there is a church and school. There are also flourishing little missions and schools at Portsmouth, Barboursville, Lynchburg, Garretts, Keswick and Columbia.

> It has been about five years since the work among the colored people in Alabama was first taken up by the fathers of our society, and during this short time, aided morally and materially by the zealous bishop. Rt. Rev. E. P. Allen, and also by zealous and hard-working diocesan clergy and the devoted sisters-their efforts have been wonderfully blessed. At present we have three well-established mission centers, with several outlying missions. Within the past year the Birmingham mission of the Immaculate Conception has been established, with a church, school and a priest's house. The prospects of the Mobile mission with already a congregation of 300 souls, and hopesof a splendid new church in the near future, are very bright. The outlying stations of Mobile, viz., Mon Louis, Bellefontaine, Chastang, and Twenty-one Mile Bluff, are all flourishing missions at which neat and attractive little churches have been built or are under construction.

St. Joseph's college for Colored catechists, located five miles east of Montgomery, promises to fulfil the end for which it was established and thus become a most potent factor in the evangelization of the Colored race. Its aim is to educate young Colored men to be catechists and teachers; that is, to give them a moral and intellectual training which will fit them to be of assistance to children with sisters in charge. At the various missions, especially at Clayton the society has a large in those places where there is no residustrial school, besides 425 acres of dent pastor and where the priest can land. Here the various trades are make only occasional visits. These making and farming. A thorough teachers of the mission schools, and

during the absence of the priest will conduct Sunday schools. Four of the 1905 class have been teaching during the past year and are doing good work. A priest from the college makes monthly trips to Tuskegee in order to conduct services for the Catholic students.

Other mission stations at which we have churches and schools are Nashville and Memphis, Tenn.; Natchez and Scranton, Miss.; Houston, San Antonio and Dallas, Texas; Palmetto, La.; and Pine Bluff, Ark. The mission at Pine Bluff, Ark., is one deserving of special mention for the reason that both church and school are in charge of the race.

Rev. Father Dorsey the second Colored man ordained to the priesthood is in charge. The school, a large three-story structure costing \$28,000 is conducted by the Sisters of the Holy Family (Colored) with headquarters at New Orleans. Besides the regular studies the curriculum embraces industrial work of various kinds. At the St. Louis exposition their exhibits captured all the prizes awarded by the commission for work of that class.

The experience of the priests of St. Joseph's society has led them to one conclusion, that the uplifting of the race must come through the possession of proper schools-schools that train both the heart and mind. Furthermore that to establish a school is equivalent to a very fair and constant attendance. In all our schools we have both Catholic and non-Catholic children and in some of them the non-Catholics far outnumber the Catholics. The influence of the school room makes itself felt in the life of the child, and from the child goes to the parent, so that in time it frequently happens that the older members of the family are attracted to the church, sometimes, earnest desire to see for by an themselves the work of those who produce such beneficial effects in the children. phasize the work accomplished by the sisters who conduct our schools. people. A simple man can soon tell The Colored people have a touching if any one loves his soul, and whoever

reverence and love for them. Indeed what human heart would not feel the heavenly influence of those "angels on earth."

In the above description of mission work among the Colored, we call attention to the fact that we have mentioned only the churches and schools under the direct control of St. Joseph's Society. There are many other societies and sisterhoods more or less devoted to this work. Among the latter may be mentioned the Oblate Sisters of Providence (with headquarters in Baltimore), and the Sisters of the Holy Family, New Orleans. In these two societies there are over two hundred sisters who are accomplishing great things for their own In passing we wish to call people. attention to two Catholic industrial schools that are models of their kind; namely: St. Emma's for boys at Belmead, Va., and St. Catherine's for girls at Rockcastle, Va. They are under the patronage and care of Mrs. Edw. D. Morrell of Philadelphia, and Mother Katherine Drexel. latter is superioress of the Sisters of the Blessed Sacrement, who also devote themselves to Indian and Colored mission work.

By way of conclusion we would ask the readers of Alexander's Magazine to reflect on the following considerations, viz., that wherever a Catholic missionary will appear among the colored people they will behold a personification of the Christian doctrine that all men are brethren. That doctrine does not, indeed, level men in the human sense, does not deprive wealth or family of social station does not break down those barriers that are the metes and bounds of the gifts of Providence in the natural and civil order. But it elevates men socompletely above the whole natural and civil order by regeneration into a divine brotherhood and equality, perhaps, by curiosity, but more often that the petty distinctions of this life are quickly forgotten. Catholicity antagonizes no truth or legitimate distinction. We have said that the We wish therefore to em- true Catholic missionary will sonify this doctrine to the Colored

loves us deeply is one with us: though the differences be those between king and pauper, they are lost in a true love. Now, what any priest does for his people must often lead him to the borders of the heroic. The missionary to the Colored race will go who for the honor of God has given up all things for their sake. celibacy, his voluntary poverty, his snapping of the ties of relationship touched by morbid excitement.

and home, his freely living among strangers, his ceaseless toils for them--all these life-gifts would win converts to any kind of religion; much rather for a religion which enlightens the mind, warms the heart, over the border. They will see a man invigorates the moral nature, purifies and elevates the whole man, pours into the soul emotions of the deepest influence while leaving it un-

Work Among Colored Catholics in St. Paul, Minn.

By F. T. McGhee

For the purpose of affording the brick building as it was familiarly contribute to the temporal government and assume responsibility.

organized A. D. 1888 with Rt. Rev.

Colored Catholics an opportunity to known, on Market street. Though at its organization there not more Than ten colored families The church of St. Peter Claver was its influence at once became potent for the uplift of the Colored people,



RESIDENCE, 319 FULLER ST., St. Paul, Minn,

Bishop Shanley, the pastor of the Cathedral in charge and upon his elevation to the Episcopate, Rev. P. R. Hefferon, now dean of St. Paul's Seminary, and at that time pastor of the Cathedral took charge of the small congregation of Colored people Archbishop Ireland, who has devot-



PETER CLAVER'S CHURCH. St. Paul, Minn,

for it was largely instrumental in organizing the Colored Catholic congress that met at Washington, D. C.

The present church edifice was built under the pastorate of Father Edwin Casey and dedicated in 1892. attending divine service at the little ed to the church his great zeal and fervor has delivered sermons that have gone far in the making of right sentiment in St. Paul among people of you come here, kneel and feel your all classes. These among other great dignity and nobility and scorn the principles he spoke:

is that it recognizes prejudice only to constantly to increase and I would abhor it. The characteristic of the not see one class more than another church is seen in this, that all na- come to the church. I believe the tionalities, all languages, all colors, redemption and salvation of the Ne-

side world and pity it for its misguided ways. When the world scorns, world's frowns. As one of the bish-"The glory of the Catholic church ops, I wish the number of her children are at her altar rail, on absolute equal- gro is in their coming, for they



ST. PETER'S CLAVER'S ST. PAUL, MINN.

race prejudice; there is none in South champion their rights." America and there was none in our new possessions when we assumed St. Paul is steadily increasing and control. Prejudice only grows up in sive of the race, and is among the Protestant countries. Catholics who sive of the race, and are among the are affected by it get it from envi- foremost in all the efforts and activronment and are influenced despite ities for the betterment of the Col-To my Colored ored people. their principles. brothers, I say the spirit of caste is not of our church, and nowhere can tion of Mr. C. D. Jackson enjoys the there be so fully recognized the spirit distinction of being one of the best of equality as in the Catholic church. In the archdiocese and is composed Here you can look out upon the out- of all Colored members.

Wherever the Catholic church would be bettered and have the has full sway, there is no color or strong voice of Mother church to

The number of Colored Catholics in

The church choir under the direc-

Rev. Thos. A. Printon the present pastor has had charge of the church for ten years. He has made the Converts are being instructed almost church the prettiest and most attractive in the city with a large pipe organ, rich and beautiful interior decorations and also purchased a commo- better results are sure to follow. dious and valuable parsonage.

For many years there was no charitable society in St. Paul among the Colored people except that of St.



REV. T. A. PRINTON. St. Paul, Minn.

Peter Claver's sodality, whose efforts were put forth to relieve the worthy poor without regard to creed or col-This society will soon be supplanted by a Court of the Catholic Order of Foresters.

Like all Colored Catholic churches the congregation of St. Peter Claver's embraces a few of the white families of the neighborhood and is visited by the Catholic laity of the city.

The Sunday school is taught by the Sisters of St. Joseph where the true Catholic spirit is put into full prac-

tice. All are together in catechism. communion and confirmation classes. every afternoon and evening. Individual instruction is the rule adopted by our good pastor, for he believes

SERVICE.

A man must give his life unto his noblest labor,

For its ideals sacrifice his all.

And make its mount a Calvary and not a Tabor.

In anguish as in pleasure hear its call

Amid approvals and the people's acclamations.

Beneath the frownings of the world as well;

The prophet hath a burning message to the nations.

He may not for their favor fail to tell.

Ideals do not build in every undertaking.

Nor lay their young upon low sand or soil,

But high among the crags and boughs with tempests shaking,

They seek the serpent's poison fangs to foil.

No easy pathway are the eagle's wings pursuing,

Nor tortoise's trail along the murky streams.

But he must brave the blast, the earth beneath him viewing.

Or eye the sun emitting its bright beams.

The world's wild polar storms bring not the prophet terror,

Nor tropic's hurricane of the untamed Sahara.

-Perry Marshall.

New Salem, Mass,

The Sisters of the Holy Family.

Nem Grleans, La.

The Congregation of the Sisters of the Holy Family was founded in New Orleans, Nov. 21, 1842. The founders were Miss Harriet Delisle, a native of New Orleans: Miss Juliette Gaudin, of Cuba, and Miss Alicot, of France. These were later on joined by Miss Josephine Charles, of New Orleans; devoting their lives and wealth for the welfare of the fellow beings.



REV. MOTHER M. AUSTIN. General Superior of the Sisters of the Holy Family.

Like all beginners these ladies met with many obstacles, trials and tribulations; but they persevered to the end and with the approval of Most Rev. Archbishop Blanc and the kindly assistance of Very Rev. Father Rousselon, then Vicar General, succeeded as circumstances permitted.

They were first established in a little house on Bayou street, where they taught catechism; preparing young and old women for first come city to go to Opelousas, the Sisters by

munion. In 1848 they took charge of the St. Bernard Home for old and infirm women. A few years later the house on Bayou Road, etwbeen Rampart and St. Claude streets, was built; here they received new inmates and continued teaching and preparing candidates for confirmation and first communion

It was after the war that the Order received an impetus and new life was given it. Rev. Gilbert Raymond, V. G., took the Order under his protecting hand and also received the assistance of Archbishop Perche.

In 1867, to meet the demands, another branch was opened on Chartres street, between Peace and Esplanade. Here the first school was established, of which Rev. Mother Josephine was made superioress, Rev. Mother Juliette continuing with the house on Bayou street.

In the early part of the seventies a house was opened in Opelousas with four sisters, teaching boys and girls.

In 1876 they took charge of the Orphan Asylum, corner Tonti and Hospital streets, Sister Ann, one of the old members of the congregation being placed in charge. She is now at the Mother House on Orleans street.

In 1881 a new area dawned on the Order, they secured the house on Orleans street, which seemed to give them new vigor, as from this house several others were established; from which they spread throughout the country.

On Sept. 8, 1886, the house in Donaldsonville was opened with Sister Veronica in charge. She is now with the orphans on Orleans street.

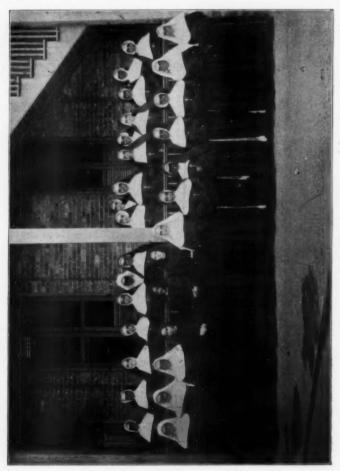
The number of Sisters increased as well as that of the pupils, so that the Chartres street house was given up, and the community removed to Orleans street, now the Mother House.

When good Father Raymond left the

permission of the Ordinary, secured a worthy successor as spiritual director in the person of the Rev. Fr. A. Dufour, S. J., who worked with zeal for the good Sisters. He in turn was succeeded by Rev. P. DeCarriere, S. J. who in his gentle way made many improvements. Afterwards he was succeeded by Rev. C. Widman, S. J., who gave his earnest attention to the work before him and added much to its progress. He was followed by Rev. Father Gerlach, S. J., who took great on Tonti and Hospital street, were in

interest in the founding of an asylum dedicated to St. John Berchman's, on his being transferred to the Church of the Holy Name of Jesus, St. Charles avenue. Rev. Father Garbely. S. J., the present chaplain was appointed. He, too, has the work of the sisters at heart.

Continuous demands being made on the Sisters to teach boys, they opened a boys' school Oct. 16, 1891. The orphans who had occupied the asylum



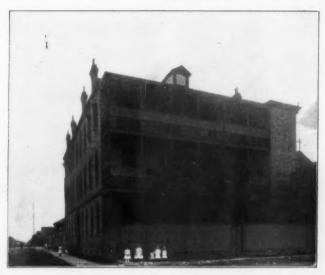
SISTERS OF THE HOLY FAMILY

August, 1892, transferred to the new St. John Berchman asylum, corner Orleans and Bourbon streets, and the old people from St. Bernard asylum to the one on Tonti street.

The St. Bernard house is now used as a school for boys and girls. The siters conduct a school for boys and girls in St. Maurice's parish, another in the Cathedral parish and an academy at the mother-house, 17 Orleans street.

them for life in the world beyond the asylum gates.

Schools—We conduct schools at Baton Rouge, La., Mandeville, La., Madisonville, La., Lafayette, La., Galveston and Houston, Texas, Pine Bluff, Ark., and the government school in Stann creek, Br. Honduras, where our sisters also have a select school attached to the convent; the schools and convents at Opelousas and Donaldsonville are to be included.



LAFON OLD FOLKS HOME, CONDUCTED BY SISTERS OF THE HOLY FAMILY.

They have charge of three asylums: St. John Berchman's, Orleans and Bourbon, and the Home for Aged and Infirm, Tonti and Hospital streets; a convent and school in Opelousas and another convent and school in Donaldsonville.

Asylums three—Lafon Boys' asylum was donated by Thomy Lafon, 1893. Though a spacious ante-bellum residence, as the number of boys increased, larger buildings and grounds must be secured. Accordingly we secured a large tract of land on the suburbs of the city where our boys are healthfully situated, and where they will be taught useful trades, thus fitting

Here at the mother-house we have our academy for young ladies and girls, including boarders and day pupils.

The community consists of 98 sisters; Mother Austin, superioress; Mother Ursula, assistant.

The sisters follow the rule of St. Augustine, the novitiate lasts two years and six months, renew their vows every year and after ten years profession vows are made perpetual.

be secured. Accordingly we secured a large tract of land on the suburbs of the city where our boys are healthfully situated, and where they will be taught useful trades, thus fitting giant strides in the work of progress.

In connection with the convent we find a very useful society—the League of the Sacred Heart—which materially helps the orphans. It is composed of 900 members, divided off into 40 odd bands, each having a promoter. Mrs. Prof. Williams is chief promoter.

We cannot allow the opportunity to pass without saying something of the administration of Most Rev. Archbishop Janssens, the great friend of edu-

cation. Since his advent his administration has been successful and everything in connection with the church has prospered, but more especially has his interest been shown where it was most needed.

We find today numerous schools throughout the diocese for Colored children under his fostering care, and 'tis he that delights to learn of their progress.



LAFON BOYS' ASYLUM,

"AND YE CAME NOT UNTO ME."

'Tis midnight, love, and I so long for you!

The wakeful hours are sad, and slow of wing,

A-weary yet I know well what to do; I'll make my pen awake awhile and sing;

For song I oft have made of lonely night.

When sleep was far away, I knew not where,

And joy was hit upon some hilltop height,

Then I have sought some burden how to bear.

Man's noblest work is done 'neath burdens bowed, Not when love's steady step is by his side,

Not when fair favor speaks his name aloud,

But when all heart and help is him denied.

When sorrow sits above him on the bough,

And when the lamp of hope is burning dim,

And wrinkles wreathe about his iron brow,

And sadness sits upon his forehead grim;

His head then shaketh free its Sampson locks,

His arm pulssant Heaven's throne then rocks.

-Perry Marshall.

New Salem, Mass.

KINDLINESS.

You will never regret the kindly deed, To friend or stranger shown;

But you may long regret the sorry seed.

That hatred's hand hath sown.

You will not long regret the patient love,

Toward erring childhood borne; But the pangs ne'er removed by Heaven above,

Are wounds that made them mourn.
You will never regret devotion true,
To sisters near to-day;

But the pain will most sadly mock at you,

Who put their love away.

And a brother will feel your kindly care.

When he has wandered far,

And fond memory's wand well wielded there,

Will wrong from him debar.

And the love for father and mother given,

Can never long be lost,

While neglect of them would destroy your heaven,

And blight its life with frost.

Both for youth and for age, and strangers all,

Comes to you and to me love's kindest call.

—Perry Marshall. New Salem, Mass.



CHAPEL OF THE SISTERS OF THE HOLY FAMILY. NEW ORLEANS LA.

THE WORK OF THE CATHOLIC CHURCH IN SOUTH CAROLINA FOR THE COLORED.

In the state of South Carolina which forms the Roman Catholic diocese of Charleston, S. C., the Negro has always been looked after zeal-ously. From the earliest days of Catholicity the priests labored for him. He was given place in all the churches. His children were instructed side by side with the whites in Sunday school, and his every spiritual need was provided for.

After the war separate churches were built for him. St. Peter's in Charleston, S. C., is one of the best kept and best appointed churches in the diocese. A priest is regularly stationed there for the exclusive use of Colored Catholics, who number about

1000.

Another mission church is St. James at "Catholic cross roads," near Walterboro, S. C., and is regularly attended by a zealous missionary. Catholics here number about 300.

There is besides the chapel of the Immaculate Conception in the upper part of the city of Charleston, where services are occasionally held. A well appointed school, St. Peter's in Charleston, is graded as the public school with about 200 children, and a primary school uptown is connected with it. These schools are conducted by seven Sisters of Mercy, who live at St. Catherine's convent and devote their life and talents gratuitously almost to the training of the Colored youth. Many outside the faith avail themselves of the example and learning of these good sisters, and receive the kindest, most earnest attention.

It is proposed to teach the girls needlework and other domestic sciences shortly. Eligible children are sent to industrial schools of note in the country, particularly to St. Emma's college for boys, and St. Francis Industrial college for girls at Rock Castle, Va. A scholo is also organized at "Cross Roads," S. C., with about 75 children and two lay teachers. Splendid work is being idone here, and only recently a large class was confirmed by Bishop Northrop.

Provision is made at St. Francis Xavier's infirmary in charge of the Sisters of Mercy, for the sick. The spiritual and temporal interests of the Catholic inmates of the various public and private institutions in the city are attended to by the pastor of St. Peter's Catholic church.

Throughout the diocese the other clergy provide space in their churches for the Colored people, and willingly instruct and receive them. The Catholics are respectable, and respected by the whites, and many attend the services in the other Catholic churches side by side with the whites, and no friction has ever arisen on account of this arrangement. It is not unusual for the whites to attend the Colored church and everywhere the two races can be seen side by side at the altar rail receiving Holy Communion.

"Each Negro," says Dr. Washington, "can put much into the life of his race by making his own individual life a model in purity and patience, ih industry and courage, in showing the world how to get strength out of difficulties. . . And just as you and I, as individuals, are called upon to serve the race of which we are a part, so let us, as a race, recognize the fact that we are a part of a great nation which we are bound to serve."

The most successful inventor of the Negro race is said to be Granville T. Wood, an electrician, who has patented 35 different mechanical devices. These include a steam boiler furnace, four kinds of electrical apparatus, four electric railway improvements, two electrical brakes, and a telephone system. The latter is used by the Bell Telephone company, and one of his electrical devices is in use on the elevated railway in New York.

We believe that obedience to duty is the way of life, and no one can do wrong without suffering. We believe in truthfulness, honesty of conduct, integrity of character, wise and generous giving, purity of thought and life. We believe that no real harm can befall the righteous in life or death.—C. F. Dole.

St. Ioseph's Industral School For Colored Boys

Westward of Clayton, Del., lies St. end, the Sisters' Convent, the kitchen Joseph's Industrial school. This clus- and dining rooms, and the entertainmore pretentious as to the size and the west is the structure in which appearance of its various structures are located all the workshops, and than an ordinary village, and having but a short distance away stands a a different arrangement from the commodious barn, which is a model usual rectangular idea. At the en- of its kind. The boiler room is close trance to the grounds is an imposing to the shops, and from it they receive stone arch, and on either side of the steam power and heat. From the main gateway is a smaller passage. same source is derived power to run

ter of buildings might very properly ment hall. In addition to the abovebe termed a village in itself, although named buildings and a little farther to Facing the main entrance stands the the barn machinery, and water is



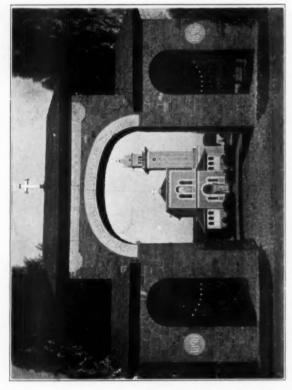
REV. L. B. PASTORELLI, Rector St. Joseph's, Clayton, Del.

chapel, a much-admired building, 140 pumped into the water tower. This feet long by 36 feet wide. To the last is a steel structure 103 feet high, right of a person approaching the the tank of which is capable of holdchapel from the gate is the rector's ing 23,000 gallons. There is also a house, and to the left the guests' windmill near the barn with a capachouse. These three buildings are in ity of 2100 gallons, and another tank, the hollow of a horseshoe formed by just erected, will contain 15,000 galtwo dormitory buildings at either lons. Everything is painted a light

French gray, with white trimmings, and to the many persons who view it from the trains of the Delaware division of the Pennsylvania railroad, the place presents a very attractive appearance. The painting has been done altogether by the boys. A tower rises to the height of 80 feet above the chapel, and is surmounted by a gilt cross, which, glistening in the sun, may be seen for miles around. The still higher water tower is an-

to travelers through the grounds. An acetylene gas plant on the premises supplies brilliant light to every building, and by means of the street lamps erected at intervals over the grounds the whole place can be brilliantly illuminated. The buildings and grounds cover an area of about eight acres. Adjoining this space is the farm, making in all 395 acres.

On the farm is raised a large amount of vegetables, hay and grain.



JOSEPH'S IND USTRIAL SCHOOL FOR COLORED BOYS OF THE SOUTH, CLAYTON, DEL. ST. ENTRANCE TO

other mark by which the town of Trucking is a specialty, and there is Clayton may be located from a distance. In the church tower is hanging a thousand-pound bell, which is other vegetables to supply all the rung at regular times. Well-arranged walks and driveways, carefully kept lawns, with a judiciously selected assortment of shade trees and shrubbery, afford convenience and pleasure thirty-five head of cattle, almost all

a good sized dairy. On the truck farm are raised enough potatoes and needs of the place and to leave a large quantity for sale. There peach, pear and apple orchards, and one vineyard. The dairy consists of thoroughbreds. They are of the Holstein-Friesian brought into the neighborhood by the well at this trade. school, and are known as the school community is the introduction into attend class the other half. it of valuable stock. It means an in- are two competent school teachers, crease of profits for all those who The studies are the ordinary branches will avail themselves of the oppor- of a grammar school course. After ployment to a goodly number of the exempted from classes and are exboys in an avocation than which none pected to work a full day. In the is better. They have an opportunity evening these older boys are reof becoming accustomed to the latest quired to devote an hour to useful improvements in farm machinery and reading in the library, whilst their to the best methods of farming.

four smaller presses, a paper cutter, a folder and a stitcher. The power for all these machines comes from a gasoline and a steam engine. St. Anthony's Monthly, a small 16-page religious magazine, is printed every month of the year except August. It is edited on the place, and the proceeds are for the benefit of the school. Over 18,000 copies are printed each month, and all the work is done by the boys under the supervision of a foreman. Besides this periodical a great amount of job printing is done for customers in Philadelphia, Baltimore, Wilmington and the surrounding neighborhood. The printing house boys are always kept well employed.

In the furniture department there is machinery for sawing, turning and fancy woodwork.

There is a shoe shop and a tailor shop, each having its foreman, whose duty it is to instruct the boys under his care and to make them as proficient as possible in these trades. Some of the boys work in the boiler room and are taught to run the stationary engine. Others again assist made skilful in trades which in after in the kitchen, laundry and bakery, years might render him self supportand learn to be cooks, waiters and ing, would be the ideal method of

bakers. Painting is also learned, and breed. They were some who have graduated are doing

The number of boys at the school herd. Every intelligent farmer knows averages seventy. They are expecthow great a benefit to the farming ed to work one-half of the day and to tunity for improvement of their own the age of 18, if they have completed droves. The farm and dairy give em- the course of studies, the boys are younger companions are preparing The printing department comes for next day's classes. The library is next in regard to the number of boys a good one for an institution of its employed. The printing office is one kind, and contains much useful and of the best equipped in the state, entertaining reading matter. There is Composing and press rooms combined a brass band of twenty-five pieces, and cover a space of 3025 square feet, a professor of music gives the boys with stock rooms overhead. There is bi-weekly practice. The colored race one 42x56 Campbell cylinder press, have a natural aptitude for music, and it is thought that by utilizing this instinct they can be imbued with a desire for higher things.

> St. Joseph's Industrial school was founded in 1896 by Rev. J. A. De Ruyter, who died in August of the same year. He was a member the Josephite Order, a society Catholic priests whose work lies entirely among the Negroes. The institution at Clayton was the result of much thought on the part of Father De Ruyter and his advisers. They had a home in Wilmington, at which they could not keep boys after they reached the age of fourteen. It was sometimes hard to find places for so many of that age, and experience showed that to send them back to the unfortunate surroundings to which some of them must go resulted in the undoing of the work and care which had been bestowed upon their early years. So it was decided that a refuge where the boy from thirteen to twenty-one years old might be protected from evil influences, encouraged by good precepts and example, trained in habits of industry and

crowning with success the work done for early boyhood, and of turning him out into the world a moral, useful citizen. With this thought mind, a farm was bought near Clayton, to which afterwards more land was added, and the building erected. The value of the whole plant is estimated at \$100,000. As in all new undertakings, many difficulties have been encountered, but patience and the Divine blessing have overcome all obstacles, and the school seems now to be fairly launched upon a very successful career.

(CONTINUED IN OUR NEXT)

MISSION WORK IN VICKSBURG. MISS.

The mission for the moral and intellectual training of the Colored youth conducted under the auspices of the Society of the Divine Word at Vicksburg, Mississippi, is the first mission of the sort established in that thriving city-the metropolis of the state.



BIRDSEYE VIEW OF VICKSBURG, MISS.

This mission was established a little over a year ago and is the result of a petition to the Rt. Rev. Thomas Heslin, Bishop of Natchez, Mississippi, sent by the Catholics of Vicksburg. The first money raised for the support of the Mission came from the purses of the zealous people of the community and in spite of many difficulties confronting the Mission at the start, the report comes that it has succeeded admirably and high hopes are entertained for its future prosperity. The ty consists of a fine chapel, two com-Mission was first held at 112 Holley fortable school rooms and a house for

street, in a small building of three rooms, but it was soon discovered that this building afforded inadequate accommodation. A good piece of prop-



REV. P. A. HEICK, S. V. D., Vicksburg, Miss.

erty was purchased on Jackson street and after some needed repairing, was made quite comfortable. This property



ST. MARY'S, VICKSBURG, MISS. consists of four houses. Now the proper-

priests and brothers. September 24, 1996, the school was opened. There the Venerable Sisters of the Holy Ghost taught the little folks things necessary and useful for a happy life here and hereafter. The children love their teachers and are much devoted to them.



RECESS AT ST. MARY'S. Vicksburg, Miss.

This Mission is doing a splendid work. The members of the church are working faithfully to help the cause wherever they can. They are proud to have their own church and school and priest and sisters. The state of Mississippi is a splendid mission field and the clergy with a missionary spir-



CLASS ROOM AT ST. MARY'S. Vicksburg, Miss.

the masses of the Negro race. Vast opportunity to do good is afforded in the city of Vicksburg and this Mission presided over by Rev. P. A. Heick, is rendering glorious service to the Colored race. As long as the sweet spirit of helpfulness prevails among the

people and the little children continue in their devotion, this congregation will increase and multiply and the good work of Catholicity will continue among the Colored people of Vicksburg.

ONE OF OUR ENTERPRISING YOUNG AGENTS.

Sigsbee Ernest Williams was born in Tuskegee, Ala., Sept. 7, 1899, about one mile from the Tuskegee Normal and Industrial Institute. He lives now ust two Blocks away from the In-



SIGSBEE WILLIAMS,

Our Enterpring Agent at Tuskegee. stitute, and goes to the Children's House to school. He likes his teacher and tries to make good marks. He will be a strong man some day. He is one of the most youthful agents we have and is doing a good business with Alexander's Magazine.

St. Joseph's College, Montgomery, Ala.

To anyone who has traveled in the Southern States, it is apparent that the Catholic Faith is little known in many sections and especially among the Colored people, and consequently there is often a woeful absence of systematic instruction in religion of the The criminal tendencies among some blacks is largely due to That is to fit them to be of assistance the want of positive religious teaching among them. Home training and ed in the South and especially in those Sunday schools are wanting. The places where a priest can visit only

There are few institutions in the South more deserving of loyal support by the Catholics of this country than St. Joseph's College located at Montgomery, Alabama, of which Rev. Joseph Butsch is rector. The object and work of this institution is to train young Colored men to be Catechists. to the various Negro missions locat-



REV. JOSEPH BUTSCH, RECTOR ST. JOSEPH'S COLLEGE.

policy of the common schools and the occasionally or at stated periods, Rev. schools emphasize material progress ligion, and that true religion is insepand prosperity. The need of Catholic arable from morality and morality missionary effort in the South is from right life and therefore from great and urgent. There is, indeed, a right education. While primarily fitrich harvest of souls awaiting the la- ting young Negro men for the service borer.

popular and prosperous industrial col- Mr. Butsch recognizes that the end of leges among them is to ignore in a education is the formation of characlarge measure definite religious in ter, that character with morality as a struction. On the other hand, these basis forms the true foundation of reof Catechists, the college also aims

to give them such general knowledge as is calculated to prepare them for leadership and teaching among the lowly masses of their race. By setting apart certain portions of the day for manual and technical labor, the college affords habits of industry among its students. No other such institution as St. Joseph's College can be found in the South. It is the only college where a young Colored Catholic can fit himself to become an efficient teacher among the people of his race. There are of course, numerous protestant colleges throughout the country where young men and women of the Negro race are acquiring education and fitting themselves for the professions of lawyer, medicine, preaching and teaching, et cetera, but St. Joseph's College is the only Catholic Institution located below the Mason and Dixon line. The boys selected for lege at Montgomery, Alabama, would the work of leaders among the Negroes in the South are usually carefully ex- Butsch, Rector, P. O. Box 775, Montamined as to their character and gen- gomery, Alabama.

eral susceptibility for scholastic training. They must also qualify themselves along other lines. It may be said that by these methods, St. Joseph's College is able to send out the best equipped young people to do the work necessary in the South.

The students whose parents are able to pay are required to pay a nominal sum monthly for support while in the college, but there are many who are unable to pay anything. They are not. however, denied the advantages of the institution. At the present time, none are able to pay more than a small part of the actual expense of their tuition and maintenance, as poverty is the rule among the Negroes, rather than the exception.

Readers of this magazine, desiring further information concerning the work and mission of St. Joseph's Coldo well to write to Rev. Joseph

Archbishop Justus J. Evans, D. G.

ARCHBISHOP JUSTUS J. EVANS, D. G.

President and Founder of the Royal Trust Co. Syndicate Calling For the 700,000 Standard Members of the Negro Race.

This man is the archbishop and founder of a Godly Union known as the Glorious Light of the World Union, which has the greatest characteristic system for Christian Unity, and consolidation of pure Godliness people, ever yet created or discovered in the history of Christianity and genuine godliness.

He is also the Archbishop, the founder and the Director General in Chief of a Godly standard Christian Army known as THE TRUE LIGHT ARMY,

calling for a volunteer membership of 144,000 standard Christian and Godly characters. This army has for its motto to keep the people of the Negro race who believe God from being deceived or misled in the coming times and seasons. This True Light Army has the best and greatest fortitude and bases for royal Christian integrity ever founded in the Negro race.

This Archibshop is also the editor and publisher of a newspaper called the Faithful and True Leader, and of a magazine called the True Light of Life Magazine, and is the founder and president of the Royal Trust Company Syndicate calling for a standard membership of 700,-000 race workers. Office 2111 Columbia Avenue. Philadelphia.



ARCHBISHOP JUS TUS J. EVANS.



ARCHBISHOP JUSTUS J. EVANS, D. G., President and Director General.

Archbishop Justus J. Evans. D. G., president and directorgeneral of the Royal Trust Co., standing in the centre; at his right stands the Hon. Howard H. Smith of New York, and at his left Christopher Green. Seated to his right in front, is

Bishop J. Symms Jaynes; at his left Bishop Isaac Nottingham. Associate leaders of the Royal Trust Co. Syndicate, forming a capital of \$7,000,000. See further information in another page of this magazine.

PAUL LAURENCE DUNBAR IS DEAD

The World's Greatest Negro Poet has passed away but his works will live forever. Dr. Adams, editor of "The Advance" says. "Dunbar was a genius bound in ebony." President Roosevelt says. "I was a great admirer of his poetry and his prose."



"THE LIFE AND WORKS OF PAUL LAURENCE DUNBAR" is just off press. It contains a complete biegraphy, all his poetical works, his best short stories in one complete volume which will be sent postpaid to any address for only \$1.75 in cloth. It contains 430 large 65%x85% pages including 39 full page illustrations.

500 MORE AGENTS WANTED

Agents are coining money. Mr. J. C. Williams, Iowa. just writes: "Have received my Dunbar outfit, and in eight hours sold eighteen copies—profits \$19.00." C. D. Higgins, Ohio, says: "Sold seventy-five copies in four and one-half days—profits \$72.25." Start now and get first choice of territory. We pay biggest commission, ship books on credit, and send OUTFIFFREE.

We are the sole publishers hence assign exclusive territory.

Write today for full particulars and outfit.

J. L. NICHOLS & CO., NAPERVILLE, ILL

To Jamestown Exposition Visitors!

The Hotel Toussaint-Dumas

Church and Calvert Streets



Norfolk, Virginia



ELEGANTLY furnished and decorated, newly built with all modern improvements, accessable by street cars from all railroad and steamboat lines entering the city. No liquor and no gambling allowed on premises. All rooms light and airy and giving ideal home comforts. Accommodations limited to parties of Four, Six and Eight. Parties of One and Two can only secure accommodations at the price of Four.

Twenty minutes Ride to Exposition Grounds.

Prompt and courteous attention assured.

DR. N. A. McCURDEY



Proprietor



THEODORE DRURY

HE most famous Colored Opera Singer in the World. Can be engaged to sing in any city in America. Western Tour now being booked; Tour beginning December 1st, 1907 and ending May 1st, 1908. For Terms and Dates, address Charles Alexander 714 Shawmut Avenue, Boston, Massachusetts

Wanted! A Negro Army

One hundred thousand (100,000) strong. A force five times as great could be used by The Ethiopian Progressive Association of America, at salaries ranging from \$50 to \$75 and more than \$100 per month.

The Ethiopian Progressive Association of America is a Fraternity, and is incorporated with an authorized Capital Stock a hundred times larger than the next most heavily capitalized Negro corporation on Earth. It is designed to fraternize, build and cement the vital interests of Negroes throughout the world into one col-



J. SIMON SCOTT, S.G.S.R., PRESIDENT

losal Union. Capital Stock is \$10 per share par value, sold in blocks of ten (10) Shares each. Five-sevenths of the whole is Common. Stocks, and two sevenths is Preferred Stocks bearing a guaranteed interest of ten (10) per cent annually, and as only Negroes can gain admission to membership and only members can buy Stocks, together with the weight and influence that the Society will command in procuring national and international legislation in favor of our Race, are strong reasons why every person who can, should be enrolled as a Stockholder and share the future pride of the Organization and the Race, besides the profits arising therefrom. During the last half century economic conditions have changed so, and the lines of competition are so sharp in the race for bread, butter, and the support of a family, that the nerve, muscle and brain of our workingmen are over-strained and taxed to their utmost in the effort to devise means for keeping the head above water. A two (2) dollarbill will unlock the great door to membership in The Ethiopian Progressive Association of America; all its privileges are then yours: they are many. Through its Real Estate Department it buys numerous homes for its members of from \$1,000 to \$3,000 value, and a few \$10,000 and over \$25,000 dollars in value. through its Live and Let Live Department it can save to its menice. \$30 or more out of every hundred spent for clothing or other wearing apparel, also household goods and furnishings and all needed articles and notions of family use bought at the stores.

It has a very liberal sick benefit Department and its chiex im is for every member to get something while he lives to enjoy it.?

Write to The ETHIOPIAN PROGRESSIVE ASSN. OF AMERICA, Stamford, Conn. Whose motto is: "To help the fellow who is up to get further UP, and stay UP, and to stir UP the fellow who isn't UP to get UP!"

